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The Women's Missionary Magazine
Of The United Presbyterian Church

SEPTEMBER, 1949

Philip H. Gendreau, N. Y.

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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A LITTLE TIME APART

"Happy is that People whose God is the Lord"

Judge Eternal, throned in splendor, Lord of lords and King of kings,
With Thy living fire of judgment Purge this land of bitter things;
Solace all its wide dominion With the healing of Thy wings.

Still the weary folk are pining For the hour that brings release;
And the city's crowded clangor Cries aloud for sin to cease;
And the homestead and the woodland plead in silence for their peace.

Crown, O God, Thine own endeavor;Cleave our darkness with Thy sword;
Feed the faint and hungry people With the richness of Thy Word;
Cleanse the body of this nation Through the glory of the Lord.

—Selected

America Needs the Indomitable Spirit of the Pioneer Mother to Rear Courageous Sons

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The Women's
Missionary Magazine

VOL. LXIII SEPTEMBER, 1949 No. 1

LEARNING THE GLORY SONG

"Happy Is That People"

Again Pioneers

By HERMAN N. MORSE

Chapters 3 and 4 Reviewed by MRS. PAUL E. CARSON, Aurora, Illinois

PIONEERING NEW STYLE

In the opening paragraph of the second part (chapter 3) of his Home Missions study, Dr. Morse challenges the church of today to live up to the principles upon which Home Missions were established.

He points out the fact that today's pioneer, too, must have the spirit of courage and devotion, be ready for adventure, attempt new tasks. Now is the time to advance. For our nation itself this need is greater than in the greatest expansion periods in our history. If Home Missions fail now, Foreign Missions may fail tomorrow, for the world mission of the church is spiritually one.

Statistics such as "a larger percentage of the people are church members than ever before," may be misleading. We are not talking about percentages, but about *people*. There are actually more people outside the church than ever before. It is significant that in America the growth of the church does not even keep pace with the birth rate.

We hear reference to a "religious constituency" outside the church. Our surveys show that in many cases where a person is registered as "Protestant" it simply means that the individual knows he is neither Jewish nor Roman Catholic. By the same token his registered denominational preference may mean that in case of need he would probably turn to a minister of the Presbyterian, or other denomination, as the case may be.

There are migrants who belong to no community. There are socially separated groups who are in a community, but not of it. There are those living in a state of uncertainty, squalor and need. All these offer the church great opportunity for service, but few obvious or easily grasped points of contact.

Undoubtedly, great progress has been made in this country along every line of social well-being. But this progress, while very real, has been very uneven.

Our standards are higher; our general level of achievement is higher. But many still live as though much of this progress had never been made.

IF HOME MISSIONS FAIL NOW

FOREIGN MISSIONS MAY FAIL TOMORROW

EVANGELIZE

How shall they believe in Him of whom they have not heard? There is no way of knowing how many of the unchurched half of America has never been exposed to the direct personal appeal of the Christian Gospel.

How shall they hear? In their homes? Religious teaching has long since vanished from the average home. In the church schools? Church school attendance has steadily declined even among families of church members. In the schools? Only a fraction of all pupils receive any religious instruction in the schools, and that, it seems, is of doubtful legality.

Although the *how* of evangelism is exceedingly important, our immediate concern is at another point. More than skill and technical adequacy in evangelism we need in the church the sense of urgency and devotion to its purpose. We suspect that too many church members and too many churches have thought of "missions" as something they were to enable someone else to do. They have not thought of the unchurched around them as a part of the world mission of the church, and in which they were to be direct, personal participants. The heart of evangelism is the need and the inescapable urge to present Christ to all men.

PLANT THE CHURCH

Historically the function of Home Missions has been new church development in newly established communities. In our Protestant conception, the church and everything for which it stands must be a part of life where it is most intimately lived —in the local community. Closely akin, in fact, to this need for new churches, is the need for an extensive and exceedingly difficult program of church rehabilitation and readjustment. It is a very important and thoroughly constructive aspect of the total task of extending the ministry of the church. The need for it comes primarily out of developments of three different sorts.

1. Practically everywhere east of the Rocky Mountains rural churches were established in a day of small neighborhoods, poor roads, horse-drawn transportation, very simple standards of what constituted an adequate church program and equipment, and a sharply developed sense of sectarian rivalry. The first three are gone, and the fourth is being rapidly modified. The fifth is still a significant factor with which to contend.

2. The second development describes what is more generally an urban problem. It represents the church that finds itself in a drastically changing neighborhood. Living habits have changed, and transportation has been facilitated. At the same time, in most cities, the composition of the population, racially and socially, has steadily changed.

3. The third development describes a variation of the second. It is the case of those churches that were originally established to minister to certain racial or social groups. Here is a double problem. Not only do the constituent members of these groups move away, but in addition they tend to lose their racial or social distinction, merging with the community of which they are a part.

In addition to establishing churches, a necessary phase of Home Missions is to enable the old, established church to dig in and hold ground. Workers whose service is made possible by such aid are fully entitled to the name "Missionary," for they are surely representatives of a militant missionary movement.

UNITED PRESBYTERIANS PIONEERING "NEW STYLE"

New styles usually appeal to women, even if it is only a new style of pioneering. But new or old style, a pioneer is still "one who goes before, to prepare a way." As loyal United Presbyterians we associate the thought of pioneering with the Home Mission history of our Church.

Today's pioneer faces new problems and situations, many of which are directly related to war, or postwar, conditions. Rapidly growing communities have responded to the earnest efforts of our home missionares, who have so tirelessly labored to bring spiritual refreshment to individuals and families far from the familiar environment of "home."

EVANGELISM

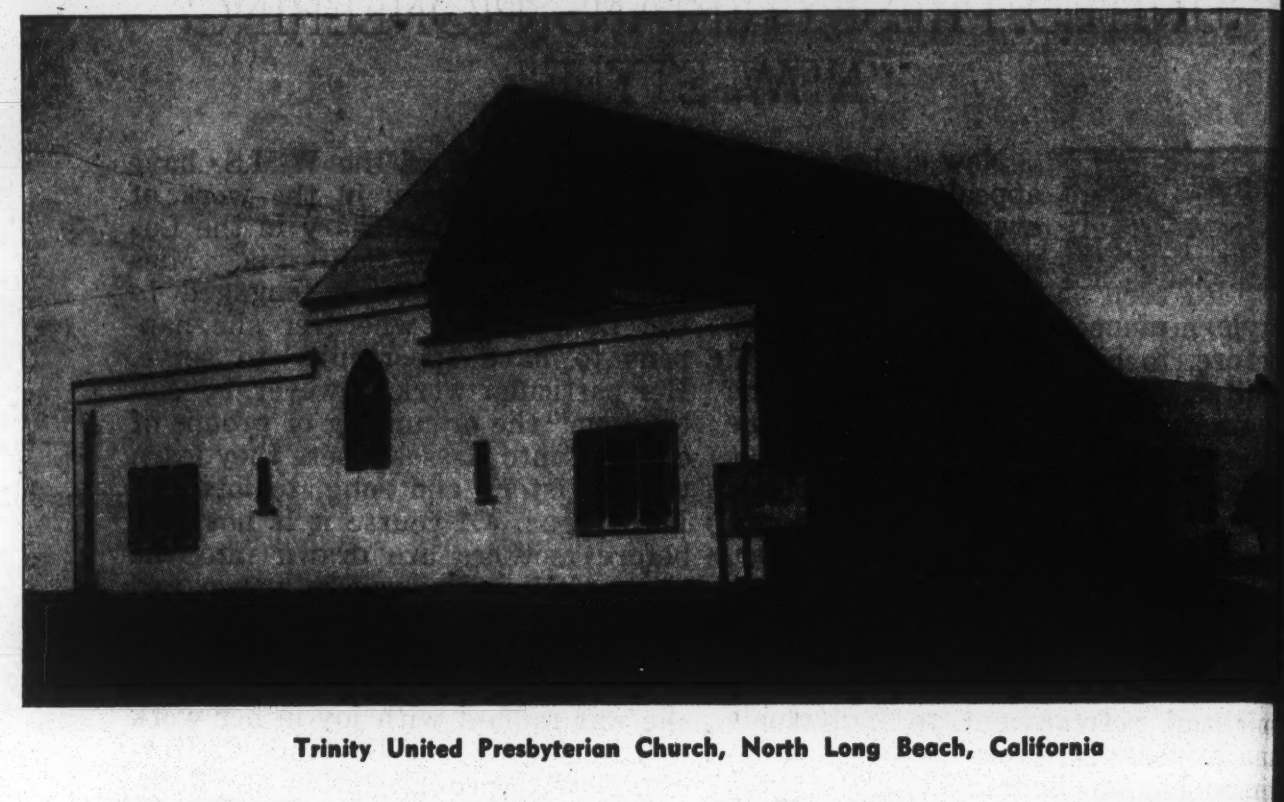
In our own church we find that the war housing projects brought many families within range of our ministrations.

The members of the W.M.S. have reason to be happy in the work of our own home missionary in the Los Angeles area, in California. Miss Ruth Findley is busily engaged in the Lord's work wherever she happens to have opportunity to serve. Her particular work, however, is "cultivation," the organizing of groups of children into classes where they learn through story and song, to love the Lord Jesus. Of course it is not long before mothers are drawn into the circle of Miss Findley's influence, and before you know it, work for a new congregation is under way. The last time this writer saw Miss Findley, she was radiant with joy in her work with such groups in Burbank, California. Now the congregation of "Bethany" at Burbank has its own minister, the Reverend J. M. Campbell.

PLANT THE CHURCH

At North Long Beach, California, there sprang up, almost over night,

Bethany Church, North Burbank, California



Trinity United Presbyterian Church, North Long Beach, California

row upon row of neat modern bungalows—a war housing project. Again Miss Findley was on the job, and the Reverend Mr. E. A. Beattie and his capable wife, Mrs. Beattie, went to work to try to interest the parents in sending their children to meet with the groups in the Beattie home. There was not even an empty garage, nor a store building, so Mrs. Beattie opened her home for the work of the Master. Love begets love, so the work prospered, and soon the house was full of people who wanted to become Christians. There they sat, on chairs in the kitchen, on the beds in the bedrooms, and even sometimes on the floor. Of course there was lots of praying as well as working, on the part of the missionaries, and those who had become helpers. A house of worship became a necessity, and after many delays and disappointments, "Trinity United Presbyterian Church" was eventually dedicated. Aren't you glad that you believe in, and work for, Home Missions?

Our first Negro congregation in the far west began in a garage less than five years ago. Cultured and talented Negroes living in a prosperous section of Los Angeles, were eager to help start the work of the church in their community. Pianos were not being manufactured at that time, and it was difficult to obtain one. However, through the efforts of the S.S.M., Dr. W. E. McCulloch, and the financial cooperation of the young people of Los Angeles Presbytery, a piano was placed in the garage. Somehow that was the lift needed, and now under the leadership of the Reverend and Mrs. St. Paul Epps, this congregation worships in the beautiful chapel of their own "Bel-Vue United Presbyterian Church."

There are many other fascinating stories of growth on the Coast. Three new congregations in and about San Diego have made wonderful progress.

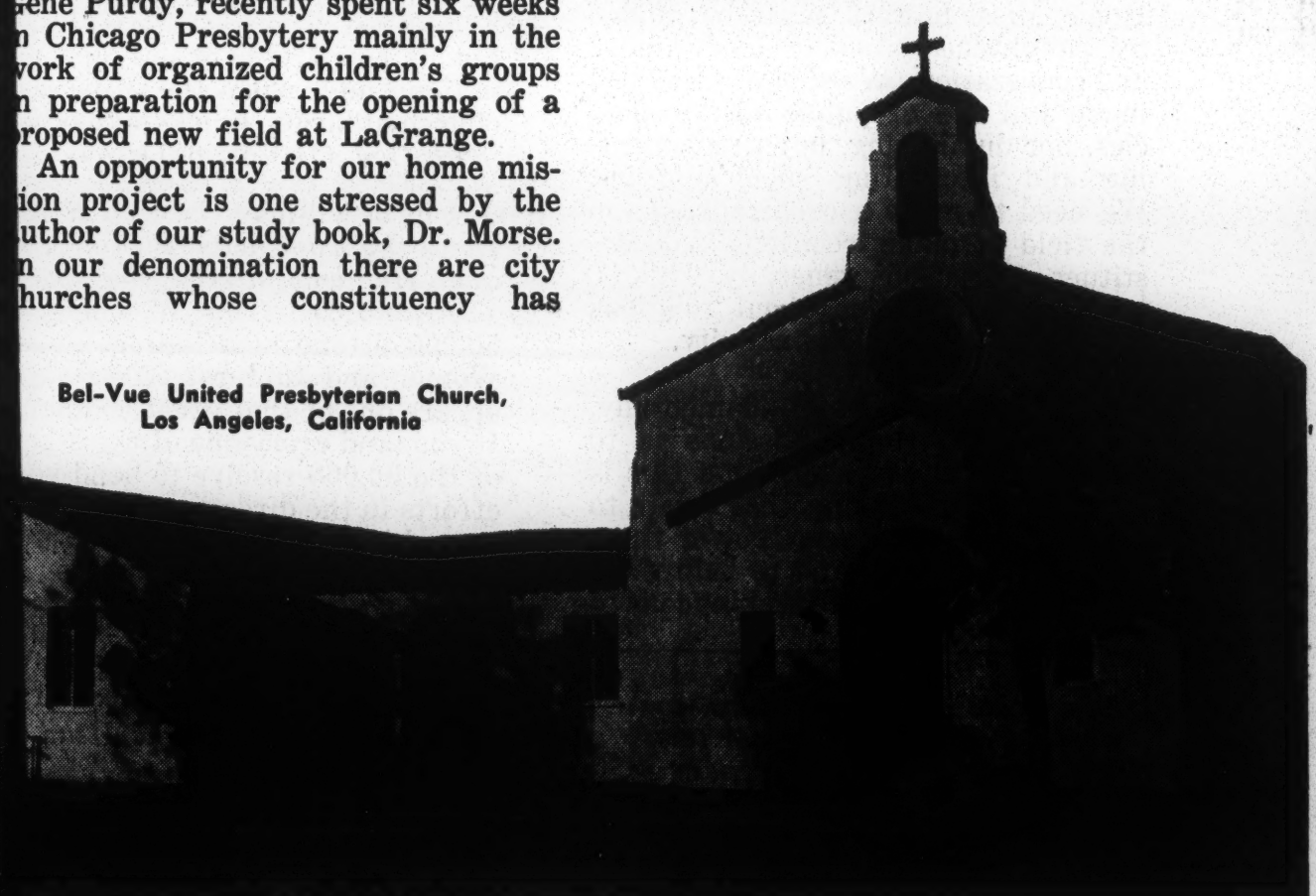
Not all the activity has occurred on the "outer rim" of the circle of our church in America. In the mid-west, for instance, a field near Chicago was surveyed in 1943. In May of 1945 a congregation was organized in that field, and there were seventy-nine charter members of this new Broadview Church. The only place

hey could meet for worship was in he schoolhouse, and there they as-embled in spite of the discomfort f having to crowd into desk-seats uilt for fifth and sixth graders. By October, 1948, it was possible for them o meet in the basement of the church uilding they were erecting. Under he leadership of the Reverend Dwight Russell and Mrs. Russell this modern beautiful building has been completed, and five hundred and forty-one members unite there to wor-hip the Lord of the earth.

Another facet of home missions is a rather new departure. It trains and employs for Christian work the Youth of our denomination. These trained young people are called "Caravaners," and are organized into teams which render such help as the conducting of Daily Vacation Bible Schools; Sab-bath-day, or week-day services; and in other ways assist with the work of a congregation. Such a group, com-posed of John Rock, Martha Hall and Gene Purdy, recently spent six weeks in Chicago Presbytery mainly in the work of organized children's groups in preparation for the opening of a proposed new field at LaGrange.

An opportunity for our home mis-ion project is one stressed by the author of our study book, Dr. Morse. In our denomination there are city churches whose constituency has moved into more desirable residential districts. With trained workers to do for the children now residing in such neighborhoods the same kind of teaching we use in our new fields, we might find ourselves with a live congregation, where now there is a dying church. After all, our mission is to bring Christ to *all* men.

The Reverend St. Paul Epps and a Group of Happy Children



Bel-Vue United Presbyterian Church, Los Angeles, California

GUIDEPOSTS

PRINCIPLES AND POLICIES

That the church as we know it in this country has largely come out of the work of Home Missions is true, but hardly as significant as that the work of Home Missions comes out of the life of the church. The church must not fail to recognize and accept its responsibility to minister to all the needs of all the people in every community.

Home Missions is indigenous — grass-roots stuff. It has distinctiveness, as shock troops or engineers have distinctiveness in an army; but its distinctiveness has its meaning in relation to the whole.

The principle of Christian unity in Home Mission work must be guided by enlightened standards of comity and cooperation. We should, together, make full use of public social agencies, not duplicating, but supplementing and integrating such agencies. We need to make a great advance in the field of public relations and constituency relations generally. This is, not just information about religious activity; it *is* religious activity.

Finally, and most fundamentally, everything in Home Missions is to be tested by the principle that this is a spiritual undertaking that exists to present Christ to men, to win them to His discipleship, and to help them to realize the ideals of His kingdom.

> *"In each decade pioneers confronted some new frontier to explore, some new wilderness to overcome. Something old is always passing away, something new is being born."*

GUIDEPOSTS FOR UNITED PRESBYTERIANS

The author of our text heads his final chapter, "Principles and Policies." In our United Presbyterian Year Book recently published by the Board of Administration, we find this quotation, which we take the liberty of passing on to you: "Policies and programs are the feet of religion but when religion is carried out feet first, it is dead." So in humility and sincerity let us briefly note some Guideposts we may safely follow in our attempt to "prepare a way."

1. Let us be guided by Knowledge *Study to show thyself approved unto God* (II Tim. 2:15).

2. Let us *Love one another, for love is of God* (I John 4:7).

3. Let us cooperate, in our denomination, and with the Christian church at large. *Workers together with God* (II Cor. 6:1).

4. Let us be willing to be used of God *In all thy ways acknowledge Him and He will direct thy paths* (Prov. 3:6). The W.G.M.S. is 50,000 strong, (including Young Women and Juniors). You, reader, are one of that great company. If you, and every one of the other of the 50,000 resolve to bend your efforts in the direction of missionary achievements, to know, to love to serve, to work in harmony, we shall be enabled to carry out our principles and policies. And we shall carry them out, *not* feet first but head first,—*and the Head of the church is Jesus Christ.*

Let us joy with Him in the adventure toward His kingdom on earth.

HAPPY IN THANK OFFERINGS

A THANK OFFERING DIALOGUE

By Mrs. Thomas H. Newcomb

CHARACTERS: Ruth and Louise, *neighbors and close friends.*

PROPERTIES: *Two chairs placed side by side to represent a bus.*

PLACE: *The two girls supposedly leaving a meeting where others of a committee are still gathered, enter from an adjoining room or vestibule.*

LOUISE: (*holding door ajar, and waving in the direction from which they have come*): Goodbye—we'll see you at the party.

RUTH: (*door still ajar*): Goodbye everybody. (*voices off stage*) Goodbye Ruth, Goodbye Louise.

LOUISE: Here's a taxi Ruth, let's take it.

RUTH: Why not walk? It is not a great distance and the exercise will do us good. Or take a bus, that would be cheaper.

LOUISE: Oh, I don't like to walk. Let's wait here for a bus. You know, Ruth, I am just thrilled about the dress I am getting for the party.

RUTH: Tell me about it. What is it like?

LOUISE: It's a copy of an imported model we saw in New York. I can hardly wait for the chance to wear it. What are you going to wear? Are you getting something new?

RUTH: Why, no.

LOUISE: What, aren't you planning to go?

RUTH: Oh, yes, I'm going to be there. I wouldn't miss that party for anything.

LOUISE: You remember the one I wore to the reception. I thought it was becoming. I find with some slight remodeling it will be as good as new, so I'm planning to fix it myself and wear that to the party.

LOUISE: Why Ruth—what is the matter with you, you never used to be so indifferent about your clothes? Has something happened? You're not nearly so free with your money. Have you had to cut your clothes allowance?

RUTH: No, Louise. I guess it is just a change of heart, or a change of emphasis. You see as long as I can make something look nice it doesn't seem important to me any more whether it is the latest model from New York or Paris.

LOUISE: I see. But tell me what made the change in emphasis?

RUTH: All right, I will. Suppose you take a little trip with me. Oh, here is our bus. We will just pretend instead of going home we are going on a trip to several different places. (*They sit in the two chairs arranged for the bus*) The first place will be to Tanta, Egypt. You have heard at our Girls' Circle meeting about the Mary Clokey Porter School for girls. Well, you see that was built largely with Thank Offering money and the Kindergarten in the school was started with Junior Life Memberships. As I thought of the blessing this school has been to the girls of Egypt I decided I could save a lot on fixing my clothes and put the difference in my Thank Offering box. I have tried it for almost a year and I am going to have the grandest Thank Offering this fall! You have no idea how happy I am going to be when I give it at In-gathering time, or, I should say, how happy I have been all year saving it.

LOUISE: I can see it in your eyes. And I am sure the girls in this school are happier too because you and others like you through the years have given Thank Offerings.

RUTH: But that isn't all. There is a hospital in Tanta that has been built mostly with Life Memberships from the Thank Offering. I was reading an article in the *Missionary Magazine* the other day which was written by Mrs. Harry Hutchison, whose husband is the doctor there. She said, "What has the Thank Offering meant to Tanta Hospital? Without it this hospital would not exist. No figures can picture to you the stream of needy bodies and souls that have passed through these doors. The Master, moved with

*The idea for the first part of this dialogue me from a suggestion sent in by Mrs. James B. mmings, and has been adapted to suit our own rk. It may be adjusted to suit Women's or ung Women's Society.

compassion, healed many that were sick, and through you He continues to do just that."

LOUISE: Oh, how wonderful to help in such work. Tell me more.

RUTH: Well, while we are thinking of hospitals and the healing of sick bodies let us go over to India. There we have Sialkot and Jhelum Hospitals. Sialkot was built from Thank Offering money. The Juniors with their Life Memberships endowed beds for children in both these hospitals. Many of these little ones have grown up well and strong and happy and are among our fine Christian native workers in India. Do you think it pays?

LOUISE: It certainly does. I am beginning to wish I hadn't bought that expensive dress. I am afraid I am not going to enjoy wearing it as much as I thought I would.

RUTH: A fine way to take a trip is to read the *Missionary Magazine*. The other day I read about a "Dream Come True," or a "Dream House" that was built in Omdurman in the North Sudan. It was called that because the Bible Women and our missionaries had dreamed of the day when they might have such a house in which to live. Now it has come true through the Life Memberships of the Thank Offering. Also there have been many other missionary residences built in our fields abroad. But we must not spend all our time there for I want to tell you a little about some things accomplished here at home.

LOUISE: Do tell me for we will soon be home and I want to hear more.

RUTH: Maybe you remember when the Little Cherokee Chapel at Stillwell, Oklahoma, burned just after their Christmas program. Everyone felt sorry when they heard of it, and the people themselves said they just couldn't get along without it. They had no other place to meet for worship, or for any other purpose. They did want their little chapel rebuilt and, as in the beginning, the Senior Life Membership helped to make their dream come true. I understand the Indian Secretary is expecting some money from the Thank Offering to build a parsonage for the new worker.

LOUISE: I guess I could help more if I wanted to. It isn't too late to start even for this year. Is it?

RUTH: No. You will be surprised how much you will have by November if you start now. Do you have a Thank Offering box? I have an extra one I will give you. But I want to take you down to Frenchburg and show you the new elementary school building which was dedicated this spring. Mrs. McKnight, the newest member of the Women's Board, was there for the dedication and this is what she said about it:

"My husband and I had a real thrill this spring when we journeyed to Ezel and Frenchburg where he delivered the commencement address at each school and on Wednesday morning, the twenty-fifth of May, dedicated the new school building. The morning was made to order for such a happy occasion—the bluest of blue skies, the brilliant early summer sun shining upon the luxurious green carpet that is the Frenchburg Campus. Students and guests assembled, two fine-looking Boy Scouts stepped forward and led the group in a salute to the Christian and American Flags, following which the dedication ceremony took place. As the crowd stood, reverent and attentive, there was a look of radiance and supreme happiness on the face of every one—from the oldest to the youngest first grader—and in the heart of every one was a deep thankfulness for this great gift of love and faith."

I was reading the other day that the first land was purchased and the first building put up at Ezel with Thank Offering money. More recently they built another school building and purchased teachers' cottages in this way. A teacherage cottage and an auto mechanics and wood shop were made possible for Camden, Alabama, through Thank Offering. I could go on longer, but we are almost home.

LOUISE: But I guess the regular work would go on just the same whether there was a Thank Offering or not, wouldn't it? We give month by month to the Several Departments and that takes care of our Foreign and Home work quite well, doesn't it?

RUTH: Oh, no! This year the Foreign Department received $127,000, the Home $25,000, the Negro $35,000, and the Indian $3,000, from the regular Thank Offering. Just how do you think they would get along without it? Some work would have to be closed, that's sure.

LOUISE: Well, you have me converted to the idea, anyway, and I am going to start by putting the difference between the taxi and bus fare in my Thank-Offering box right now.

RUTH: That's the way to do it. You will be happier and will be making someone else happy too. You know the letters "T. O" mean not only "Thank Offering" but they mean "To Others" as well. There are still more things I could tell you about the Thank Offering, but here is my station. Some day I'll come over and finish this chat. Goodbye, I'll see you at Circle meeting next week.

LOUISE: Goodbye.

The Christian Woman's Responsibility In Home Missions

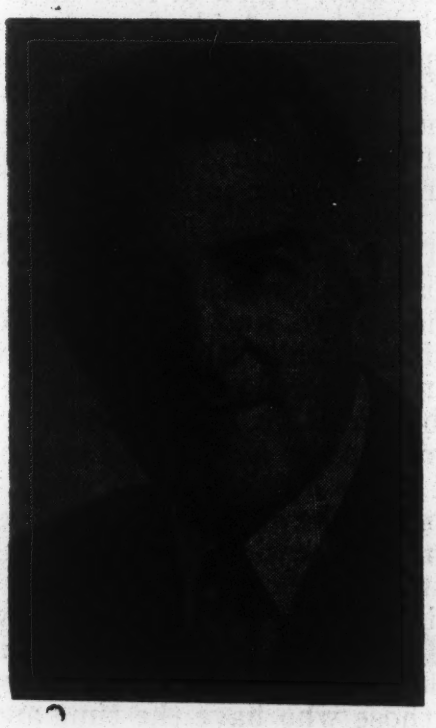
By REVEREND A. K. STEWART, D.D., General Secretary, Board of American Missions

The task of Home Missions is the responsibility of every professing Christian in America today. The area of Home Mission responsibility is the community in which every local church functions. Too long has the average church member believed, or has been led to believe, that the field of Home Mission activity is in some remote section of America or among some racial, national or cultural group. It is that—but not all. It is also the task of winning one's next door neighbor to Christ or the stranger of a different national, racial or cultural background who has moved into the community and who needs above everything else the ministry of the Church.

Too long have Christian people been content to leave the responsibility of Home Mission development with the Boards of Home Missions or the departments of the Women's Boards to which the work of Home Missions has been committed. The members of the Missionary Society in its monthly meetings delight in the information presented in the *Missionary Magazine* or Study Book about new fields in which work has been started, a new building erected or the work carried on among the Negroes, mountaineers, sharecroppers, migrants, etc., and feel that by their gifts for such work that their responsibility has ceased. "All these things have I kept from my youth up: what lack I yet?" The "lack" is in the area of personal responsibility.

What can the American Christian women do in the field of Home Missions?

There are some women who can and do render full-time service in some special mission field. For example, there is Mrs. Mae D. Harkins who for years has carried on a fruitful ministry in two stations—Mulberry and Beulah, Kansas. The people in these areas are poor, yet they receive a rich gospel ministry, for Mrs. Haskins conducts Sabbath schools, preaches at the regular services, sponsors young people's societies and holds Bible study groups for mothers during the week. Hundreds have been won to Christ through her ministry. True, few women can carry on such a ministry—yet in many areas over our land it is exactly the ministry needed and the Lord is calling for such workers.



Rev. A. K. Stewart, D.D.

There are some women who have been called into a very special and skilled field of Home Mission respon-

The Family Together in Church

A Major Concern of Home Missions

sibility as the wives of pastors. Only those closely connected with Home Mission work have an appreciation of the importance of their service. The most important task of these servants of the Lord is caring for their preacher husband physically, mentally and spiritually, which in itself is a major undertaking. Aside from her family responsibility, the home missionary's wife in most instances organizes and promotes the women's work of the church, aids in the young people's work and other activities. Only a few are called to this service.

There are some women whose occupation allows them to render part-time service, and that service can be of inestimable value. Such service is being rendered each summer by a Mt. Lebanon High School teacher. Two summers ago she worked as a nurse's aid in the Frenchburg Hospital. Each summer she gives in like service. This summer vacation she is working in a Pittsburgh hospital as a nurse's aid. This is vital Home Mission service.

The above mentioned are special fields of service and the responsibility of those who have the time and ability to so serve or who have been called to that service by marriage. However, every Christian woman has a responsibility for Home Missions.

It should be remembered that less than one-half of the people in the United States are members of the Christian Church, either Protestant or Roman Catholic. Millions of children receive no religious instruction and are growing up without any knowledge of Christ. The spiritual and moral condition of the nation is in an appalling condition. The Christian mothers of America, because of their children, have more at stake than anyone else, and the Christian mothers of America can do more to right the situation than anyone else.

The average Christian woman and mother must be a home missionary, first with her family, then in her church and then in her community.

Every pastor needs leaders and teachers in his Sabbath school work and his youth work. He needs women who will call in the homes of the people of the community—not only in the so-called good homes, but in the homes of the unfortunate, the depressed and the morally depraved. The average Christian woman by her service in the church where she is best fitted can lift the burden from the shoulders of the pastor and free him for the work to which he was ordained, the preaching of the gospel and his ministry in the commnuity.

Beyond the ministry of teaching and personal evangelism in connection with her church's program, there are areas in Christian co-operative work open to the average Christian woman. Nearly every city Federation of Church Women presents areas of service. There is the child welfare department, a part of whose responsibility it is to care for unfortunate and homeless girls. The influence of a Christian woman in the lives of many such girls means their salvation. Other well known co-operative enterprises need the help and service of the Christian woman.

The area of Home Mission responsibility is right at your door—Christian Women of America! "What lack I yet?"—perhaps the ability to recognize this responsibility and the will to accept it.

Pioneering In The Northwest

By MRS. J. BOYD PATTERSON, Portland, Oregon

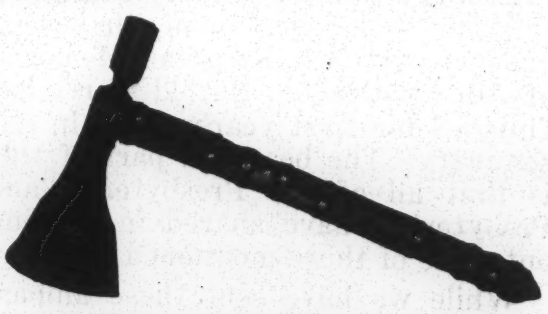
"Four things in any land must dwell,
If it endures and prospers well:
One is manhood true and good;
One is noble womanhood;
One is childlife, clean and bright;
And one an altar kept alight."

These lines, from the pen of an unknown poet, catch the spirit of true pioneering in any time or place. We, who live in the Pacific Northwest, like to think such were the pioneers who established homes and churches here. One of the small treasures of our home is a picture of a lovely lady, Narcissa Prentiss Whitman. If United Presbyterians have patron saints, she is mine! In any case, many times just looking at her beautiful face has kept me from discouragement. The first white woman to cross the Rockies and then the Cascades, in a wagon in company with her husband, Dr. Marcus Whitman, she epitomizes for all time the pioneer woman. Now riding along Highway 30 beside the Snake and Columbia Rivers one's heart quails within one at the thought of fording these rivers. But hundreds of people did.

Another menace equally terrifying was the Indian one. Then there was the terrible winter when "the Barlow train" all but perished. But even so the Whitmans, the Spaldings, Jason Lee and in our own United Presbyterian circles, Rev. Thomas Simpson Kendall and his two small daughters, aged seven and nine, crossed the plains by ox team to the Oregon country. All these "heroes (and heroines) of the faith" left an imprint deep and lasting. Dr. Kendall's monument still stands in the Willamette church, a typical New England church and situation, located at Oakville, Oregon. It is the first Psalm-singing church to have a continuous existence in the western half of the United States. The union of the Associate and Associate Reformed churches took place in Oregon in 1852, six years prior to the official union in Pittsburgh.

But all this is long ago. What are we doing about pioneering "new style?" For one thing, we now carry our own weight and even though several of our churches still receive mission aid we have long since ceased to be receivers only; we have long been sharers in "sending out the light."

In the Synod of the Columbia there are four presbyterials. Idaho supports Miss Venna Patterson in Egypt, Oregon supports Miss Addaline Brandon in Pakistan; Puget Sound and Spokane aid in the support of Miss Mary Frances Dawson and Dr. Mary Smith in Egypt and the South Sudan, respectively.



THE TOMAHAWK SAID BY INDIANS TO HAVE BEEN USED IN THE MURDER OF MARCUS WHITMAN

Among the missionaries now on the field or very recently retired who have gone out from our borders are the following: Dr. J. W. Acheson, Mr. and Mrs. W. W. Nolin in Egypt, Rev. J. H. Colvin and Mr. W. H. Merriam, formerly of India, Rev. and Mrs. E. H. Glassman in Pakistan, Rev. and Mrs. W. H. Philips in the North Sudan, Mr. and Mrs. Fred L. Russell in Ethiopia. Then there are the Misses Mary Frances and Margaret Dawson, Mrs. Ada Acheson Dunlap, Miss Venna R. Patterson, Miss Faith Hamilton, Miss Norma Lee Squires

(these last three all from the Nampa, Idaho congregation) and under appointment, the Misses Mary Nell Harper, Marguerite M. Lienard and Phyllis A. Rogers.

There are eight ministers in active service in our church today from the Synod of the Columbia: David and Raymond L. Wilson (no relation) in pastorates in Pennsylvania and Oregon, Wesley Jones in Pennsylvania, Carl Dunn in California, Dwight Russell in Illinois and Irvine Acheson in Illinois, Dr. S. E. Irvine recently retired, Howard Jamieson, head of the Bible Dept., Monmouth College, and Gordon E. Jackson, Professor-elect to Pittsburgh-Xenia Seminary beginning this fall. And from one of our newest mission churches, Kingman Memorial at Adrian, Oregon, Harold Kurtz has finished his first year's work in our seminary. The beautiful part of this is that all of our Presbyteries and Presbyterials have shared in sending out some of those mentioned.

While we have sent these ambassadors of Christ away, as well as several others to other communions, there are a great many persons who do interesting and even somewhat unusual things at home. The dangers of meeting Indians and fording rivers are long since past, but doing Christian work in this area is not easy, as it is not in any other, of course. But Washington and Oregon do share doubtful honors in being the two lowest states in the union in church members per capita. This presents a great challenge.

In the heart of the Palouse country, the great bread basket of this area and which John Gunther said in *Inside U.S.A.* was the most beautifu sight he had ever seen, there is church pioneered by Dr. and Mrs. D A. Russell, two of the people wh have given most of their ministry i long and sacrificial service to Colum bia Synod. This church is beautifull appointed and has within its fellow ship two branches of the Christia Church, United Presbyterian a n Church of Christ, ably served by Lutheran minister. That is pioneer ing new style, certainly. Anothe church in Pullman, Washingto (home of Washington State College has the same unusual combinatio and added to this a student wor which is flourishing and thrilling an is co-sponsored by Presbyterian U.S.A., and United Presbyterian supervised by one of our own mini ters.

On the banks of the Snake River— mighty and sinuous—there is a tin village with only one communit church, under United Presbyteria sponsorship, serving a wide area. On afternoon a week the minister's wif has a "Children's Hour" for Bibl stories, games and music which a ready has almost pushed out the wal of the manse, it has become so popu lar. Youth clubs are springing u here and there. We do the usu things in the missionary societies, v cation Bible schools, visitation an fellowship evangelism, youth confe ences, etc., all of which is not pionee ing in the usual sense.

Perhaps one way we have pioneere a bit is setting a pattern f Christian cooperation in communi churches of which we have man One used to hear that "United Pre

byterians are born, not made." Well, we have *made* a great many very good ones. Most of our churches have been organized without benefit of a single old-time United Presbyterian family, except the minister and his family. Our newest church, Valley Community on the edge of Portland, is such a one. It is made up of members representing twenty-one denominations thus far.

Pioneering in rural rehabilitation is a goal toward which several churches are striving from funds loaned by the Board of American Missions. Oregon Prebyterial at least, perhaps others, has a definite interest in and shares liberally in the state migrant program. These people are Home Missions and as much displaced persons as many in Europe.

All this does not sound spectacular and it is not, but if one could call the roll of the faithful who have set the standards and held the banners high one would find many "altars kept alight" as people have gone their quiet ways living and serving in spreading the gospel of our Lord and Saviour. It is impossible not to mention a very few, about whom it is a delight to even think—Dr. and Mrs. S. G. Irvine who came to Albany, Oregon, so many years ago that it took three months to come by water and was called "foreign missions" in those days; Dr. and Mrs. W. S. Hoys of Pullman, Washington; Dr. and Mrs. J. S. Colvin whose monument is the congregation at Nampa, Idaho; Dr. and Mrs. A. M. Acheson, parents of the aforementioned Ada Acheson Dunlap and Willard and Irvine. These have long since been "gathered to their fathers." Among more recent leaders we include Dr. and Mrs. W. A. Spalding, Dr. and Mrs. M. E. Dunn, Dr. and Mrs. W. R. Sawhill, Dr. and Mrs. A. W. Wilson and Dr. and Mrs. H. M. Jamieson who have given most of their best years to our church in the great Northwest. Dr. Spalding, Mrs. Dunn, Mrs. Wilson and Dr. and Mrs. Sawhill have all gone on to their rewards also. Dr. Dunn lives near his son, Rev. Carl Dunn, in southern California, A. W. Wilson is still "the bishop of Mount Vernon, Washington" and Dr. and Mrs. Jamieson recently retired from Everett to Seattle.

If any words could gather up in brief compass the lives and works and hopes of these and many others they might be the words by Georgia Harkness:

"The call resounds across the teeming years—
'Lift high Christ's cross! Serve God and trust His might!'
I do believe the world is swinging toward the light!"

✝

Days when the Master walked the street,
It was no scene inanimate He saw—
A broken man who trudged on weary feet,
A woman, shrinking from a cruel law,
The lame, the halt, the blind, the sorrowing;
One, reaching thin hands for His garment's hem,
Some little ones who came to gaze, and cling,
Because He had a happy word for them.

The baffled and the needy of the land
He saw with sympathy. And as He passed,
He touched them each with mercy's tender hand,
Leaving a sense of love, divine and vast.
Father, I ask, across the shadows dim,
When I go down the street, make me like Him.

—*Clarence E. Flynn*

Worship Service

THEME: LEARNING TO SERVE HIM—OUR WEALTH FOR CHRIST

By MRS. CHARLES L. HUSSEY, Philadelphia, Pa.

"Take my silver and my gold;
Not a mite would I withhold."

Leader:

"Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil
And in My quiet strength again be strong.

"Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears.
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.

"Then fresh from converse with your Lord return
And work till daylight softens into even.
The brief hours are not lost in which ye learn
More of your Master and His rest in Heaven."

"You can *do more* than pray *after* you have prayed, but you cannot do more than pray *until* you have prayed."

Opening Prayer: "Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward. save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen." —Prayers New and Old

Bible Songs Hymnal No. 103 (Psalm 95), No. 195 ("I Gave My Life for Thee").

Scripture: Deut. 8:11-18; Hag. 2:8.

Responsive Reading: Selection 31 (Romans 12).

Year's Theme Verse (Learning the Glory Song) in unison: "Let the whole earth be filled with His Glory." Psalm 72:19.

Theme Song B.S.H. No. 84, stanza 4 (Psalm 72).

Prayer Cycle: 2, 14, 15 Days, for the Church at Home, for the Mountain People, for the United Evangelistic Crusade.

B.S.H. No. 156. (Psalm 144).

Meditation: Money has been called the acid test of our devotion to Christ's cause. Our wealth is our treasure, and "Where your treasure is, there will your heart be also," Jesus said. Faced with the needs of the Lord's work, we must answer the question, "Do we care enough to give enough?"

A fruit vendor's cart was upset by a passing truck, and the apples, oranges, pears and peaches rolled in all directions. Passersby said how sorry they were, but one man reached down in his pocket and said, "Here, Joe, I'm sorry, five-dollars' worth."

Five dollars will buy a scalpel with which a missionary doctor can restore the sight of a patient in our hospital at Assiut, Egypt, where many are afflicted with disease and blindness. These are souls for whom Christ died, and He is moved by their suffering. Are we moved by the pain-wracked bodies and sin-sick souls of His people? Are we sorry five dollars' worth? Do we care enough to give enough?

For our sake, our Saviour bore the Cross to dark Calvary, to pardon and sanctify us. We will not withhold sacrifice for others, that the Gospel

(*Continued on Page* 21)

Prayer Group Department

MRS. J. C. SPIELMAN, Prayer Group Secretary, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL SUBJECTS FOR PRAYER

PRAY that as all Christians around the world meet at the Lord's table, there may be a spiritual deepening, and great enrichment of the lives of all who participate.

PRAY that the women of each church may be stimulated to greater interest in the missionary societies.

PRAY for the work among the Mountain People.

Pray that men with missionary spirit may be found to fill the pulpits at the Frenchburg and Ezel churches.

Pray that a qualified superintendent of nurses may be found for the Frenchburg Hospital.

PRAY for our work among the Negroes.

Pray that Rev. D. F. White may be given grace and strength during his illness and that he may be restored to health again.

Pray for Mr. Talmage Peters as he enters the Pittsburgh-Xenia Seminary. Pray for other young men among the Negroes that they may be led to enter the ministry and thus serve their Master.

PRAY for our work among the Indians.

Pray that Mr. and Mrs. Louis Mitchell may be divinely guided as they launch out into their earnest and zealous ministry to their own people.

Pray that the Rev. and Mrs. F. C. Patterson may be divinely led and directed step by step into their new field of service among the Navajo.

Pray, with rejoicing, that the Reverend and Mrs. H. W. Gordon have accepted the call to carry on the work of the Kingdom in the promising field of service at the Stilwell Mission in Oklahoma.

PRAY for Foreign Missions

Pray that God will raise up young women—able, prepared and willing—who will devote their lives to carrying on the work which some are laying down.

Pray that the Great Physician will bless the means used for the restoring of the faithful pioneers in the Maji area and raise them up in health and strength to carry on their witness for Him.

Pray that His guardian angels may be with those who are traveling by land, sea and air—to and from their fields of labor.

Pray that the recent interest in the work for the blind of Ethiopia may lead to the opening of a school for them in Addis Ababa.

Program Suggestions—October

"If we would have a Christian America we must seek continually to make it so."

Textbook: *Again Pioneers.*

Supplementary: *The United Presbyterian* and *Christian Union Herald;* Board of American Missions; Reading Course (Inspirational and Home) books from Lit. Dept. of W.G.M.S.

Four approaches to the missionary education of adults are suggested by E. F. Ziegler in his *Program Guide*:

1. *The Traditional Position.* Assumes that good teaching requires only mastery of the subject matter. Lecturing by the leader is the usual method because the main objective is reached when the subject matter is thoroughly covered.
2. *Worship of Methodology.* Assumes that if unique and interesting methods are used, everything will come out all right.
3. *Problem Approach.* Missions are seen as a series of problems of interest to adults, who are responsible for solving them. A true position but it can be overworked.
4. *Common Sense Approach.* Adults are people. They can learn, and will want to do so if the right motivations are applied. It is not safe to assume they are *not* interested, nor that they *are* interested; but that they *can be* interested. Missions must be brought close enough to be seen in its face-to-face relationships. The people who are being missioned are people. Sending and receiving people must be brought together as fully as possible.

The *Common Sense* approach pays respect to the traditional, to methods and to problems. But it is not devoted to any one way. It takes people where they are in a group and by friendly guidance steers them to where they are willing to go on their own power.

FOR DISCUSSION

Was your congregation ever a "Home Mission" church? Have someone give reminiscences.

How many congregations in your Presbytery are receiving aid now from the Board of American Missions?

Cite illustrations of pioneering "old-style" and "new style" that you have observed.

THANK OFFERING PLAYLET

Present "Happy in Thank Offerings" or follow other suggestions Mrs. Newcomb has given on page 39.

THE LEARNER'S QUIZ

(Instead of the usual questions, suppose we try a "True-and-False" test, based on the specific study material (pp. 1-18). Distribute these or similar statements (from various sources) to all present, regardless of whether study preparation has been made. The leader of course, has studied. Following the answer, or guess, each statement may have group discussion.) Are the following "True" or "False"?

1. Home Missions and Foreign Missions have no relation to each other.
2. More people are "inside the church" than ever before.
3. In America the growth of the church keeps pace with the birth rate.
4. We need in the church the sense of urgency and devotion to its purpose.
5. Home Missions must include not only forging into new territory, but helping the old established church to dig in and hold ground.
6. Miss Ruth Findley is a Home missionary in the deep South.
7. Our first Negro congregation in the far West has for its leaders the Reverend and Mrs. St. Paul Epps.
8. From 79 charter members in 1945 the Broadview Church, near Chicago, has grown to 541 members.
9. "Policies and programs are the feet of religion: but when religion is carried out feet first, it is dead."
10. No Thank Offering money is used for building new schools, hospitals, churches, parsonages.
11. The letters "T.O." may mean *To Others* as well as *Thank Offering.*
12. There are really only a few things that women can do for Home Missions.
13. Home Missions is the responsibility of every professing Christian in America today.
14. Home Missions should be concerned *only* with minority racial or cultural groups, and the economically needy.
15. True manhood, noble womanhood, clean childlife, and a lighted altar are necessary for an enduring, prospering land.
16. Narcissa Whitman was the wife of an early fur trader.
17. Oregon has a U.P. church that is older than the Union of 1858.
18. Millions of American children receive no religious instruction.
19. The Northwest is taking seriously the dedication of young life to Home and Foreign Mission work.
20. Prayer for specific subjects is efficacious.

Missions Around The World

By MRS. JOHN H. GERSTNER, Jr., Pittsburgh, Pa.

INDIA AND PAKISTAN

Dr. and Mrs. John H. Gerstner

We landed in Calcutta two days after the Dumdum incident. I do not know how much publicity was given to the affair in the United States, but the facts are these. The Communists to show their power rebelled in a factory near the airport and five men were killed. Two of these men, who were European, were thrown alive into the factory furnace. Our bus which took us from the airport to the hotel had bars across the windows.

During the month we were in Pakistan the Sind Express was having dacoit trouble. The Dacoits are professional thieves who kill first and rob later. One missionary nurse belonging to an English mission had been shot and killed for the fifteen dollars she carried on her person. A Pakistani woman, loaded with jewelry rather than travel alone in a first-class carriage sought refuge in a woman's third class compartment. She was murdered and the jewels hacked from her hands. Special armed guards accompanied the train we took across the desert.

Yet we travelled across the country by bus, by train going first, second and third class and met with nothing but kindness and consideration on both sides of the border. Our only difficulty in travelling was in trying to get off the train at our stop. People would not wait for carriages to unload before piling on. Even two individuals, one going in and one going out, can create quite a traffic problem. More than once we exited by the rear door, helped by traveller friends, climbed over the tracks and shinned up onto the railway platform.

One kind act I shall not soon forget occurred one night when we climbed rather late at night into a second-class compartment already occupied by two men. The two vacant berths were an upper and a lower. John courteously gave the lower. One is completely isolated in a railway carriage in India for there is no connecting passageway and I must admit I was slightly uneasy as I pulled the hood of my coat up for a pillow and stretched out.

Everybody traveling in India carries his own bedding, everybody but the Gerstners. I fell asleep, however, almost immediately, and awakened in pitch darkness aware that someone was standing over me. As my eyes became somewhat accustomed to the darkness I looked at John's bunk, and the bump that no doubt was he was still there. Then I looked at the figure standing near me. He was holding a blanket in his hand. The only reason I didn't scream was because I couldn't. Then a voice spoke out of the darkness. "You must be cold. Won't you take my blanket." I mumbled my thanks but as I spread it over me I was wondering if perhaps it was a doubtful blessing. Bugs, I have discovered, prefer blondes, and John, a brunette, goes blithely through flees, lice and even flies which all seem to adhere to me. But when morning

came and I saw my benefactor I was thoroughly ashamed of myself. He was an immaculate Indian soldier, and his bedding roll was spotlessly clean.

The division of India into Pakistan and Hindustan or India has left us with three stations in India proper. Since the partition we find no Muslims on this side of the border and our work here is now entirely with the Hindus and Sikhs. Our Christians in the Punjab are approximately 98 per cent from this body of people who are now no longer to be found in any great numbers in Pakistan. Hence these three stations afford the opportunity to continue to work with a comparatively fertile field.

In Pakistan proper we find our hospitals full to overflowing. Taxila Hospital, for example, had pitched tents to care for the overflow. In a number of cases our grateful patients literally take up their beds and walk. The problem of disappearing sheets and mattresses is a real headache.

The evangelical witness is correlated with hospital care. Bible Women visit women patients. Prayer is held over the operating table before the surgeon operates. And in every clinic patients hear the Word of God while waiting for treatment.

A convert of former days actually points to a verse from the Bible written on his prescription blank as the means of his conversion.

Our schools on both sides of the border, taught by many beautiful national Christians, give out the four R's, 'Reading, 'Riting, 'Rithmetic and Religion. Some of these schools are well equipped surrounded by gardens of unsurpassed beauty. Others in the villages meet in mud huts and the students write in the sand. Both are equally important, for it is the graduate of the little village school who feeds into our lovelier boarding schools.

Our evangelists and Bible Women go directly into the homes to teach the Word of God.

Heroic work is being carried on today by our missionaries in this part of the world. Some of it is done in complete loneliness. Two of our lady missionaries are completely alone in their isolated fields. This condition is not ideal, but the only other alternative is closing the work.

India and Pakistan could use many more workers. But what is more imperative now is the crying need for funds. Inflation necessitates not an expansion but a curtailing of work on our foreign fields. There is no non-essential work here. The thought which has been with me as we visit station by station of our work is, "If some child here will not receive a Christian education; if some poor pain-wracked body receive no healing touch; if some village home never hears the knock of the evangelist, will it be my fault."

EGYPT

Joha is the legendary humorist of Egypt. The stories of Joha are the Aesop's fables of this land. One of the stories that is told about him is this:

One day a neighbor came over to borrow Joha's donkey.

"I'm so sorry," said Joha. "How very glad I would be to lend it to you, but I have let another friend have it."

Just then the donkey, who was in the back room of the house, brayed loudly.

"Isn't that your donkey, I hear?" asked the neighbor.

"What!" exclamed Joha, "Would you believe the donkey rather than me?"

One feels like Joha writing this article. Egypt has so many facets, that when one develops only one of them, one feels that any moment a donkey in the back room will belie one. It is almost impossible to be completely comprehensive and therefore completely truthful on as big a subject as Egypt, but let me try.

We have found that visiting our missions in Egypt is also visiting the Nile. For all life clusters around the banks of this beautiful river. And without its range is desert. There are our delta missions and our up-country stations all within sight of this life-giving stream. In a way it seems symbolical.

Our missions have been a life-giving stream in Egypt pouring out God's grace upon the people of this land for ninety years. Our hospitals have nursed Egypt's sick. Our schools have poured out the blessings of Christian education on Egypt's students. And our evangelists have given forth the message of redemption to those who have ears to hear. It is a thrill to see our work stretched from one end of the land to the other.

It is difficult to single out any special incident for mention in a brief article, for our time here in Egypt has been rich in interesting contacts with friends of former days and the forming of new acquaintanceships. But certainly one vital day was the visit to a village with Miss Halana Mikhail.

Miss Halana Mikhail, an Egyptian lady, is at present supervising the teaching of illiterates by the Laubach method. The government and all Protestant missions are cooperating in this effort to stamp out illiteracy.

On arrival at the village we first visited the biggest farmer in the area and admired his vineyards, his pigeon roosts, his irrigating system and his dogs. These were, however, the only friendly dogs in the village. Everywhere else we went we carried stones or sticks to ward off the watch dogs.

When this prolonged visit to the landowner was over we went to the little mud school building which was very clean and was taught by the local pastor. Now a messenger was dispatched to find any who were interested in learning to read. One zealot returned athirst for knowledge. To watch the expression on his face as he mastered the reading of his first word was a thrill indeed. Miss Halana was an inspired teacher, encouraging, prodding and applauding his progress the whole time.

While she continued teaching a group of women in an advanced lesson we toured the village with the friendly farmers.

Egypt is a land of contrasts. The humble homes of the poor stand over against the beautiful homes of the rich. But both are equally hospitable. Everywhere we stopped, even briefly, we must be entertained; we must drink Turkish coffee. And we have learned to like the thick sweet drink. But above all we have learned to love the people who so generously open their hearts and hearths to the strangers in their midst.

WORSHIP SERVICE

(*Continued from Page* 16)

may be preached, and souls saved, and lives redeemed.

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

"May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first-fruits give."

B.S.H. No. 235 (More Love to Thee).

Closing Prayer: "O God, whose blessed Son came not to do His own will, but Thine alone, open our hearts to every call from Thee, and over all worldly fears, let Thy plans for us prevail. We have praised Thee with our lips; grant that we may also praise Thee in consecrated and faithful lives; through Jesus Christ, our Lord. Amen."

Sardar.

By MISS ELIZABETH F. McCONNELL, R.N., Taxila, Punjab, Pakistan

SARDAR, stood beside his father, facing the holy city of Mecca, and in response to intonations of a prayer by the Maulvi (priest) placed both hands to his forehead, palms and fingers together in an attitude of prayer. He bent his body forward at right angles, lowered his hands to his breast, bowed his head three times to the ground, rose and stood motionless. He continued the prescribed motions until the cry of the maulvi announced the ceremony was over.

His father turned to embrace him, and said, "Shabash!" (bravo—well done!) This was the first time Sardar had gone to the mosque before sunrise, for the first prayer of the day. He would pray four more times that day—all good Moslems pray five times a day, and Sardar was a good Moslem.

Leaving the mosque, they saw gay banners everywhere. Garlands of flowers hung over every door. Fireworks were displayed in many places. Everyone was singing and shouting. Today was Id-ul-Fitr, the day of thanksgiving—the day when all good Moslems give thanks for blessings received throughout the year and pray for repetition of these blessings in the year to come.

As they walked along together, the Himalaya mountains soared above them and the cool air fanned their cheeks. They walked past a huddle of houses, the walls of which leaned against each other as if for support. They wandered along the banks of the Jhelum river, and watched the reflection of the balconies of the houses which stuck out over the roofs. Dogs were eating garbage thrown out of the windows of the houses. Cows were stealing from the open shops that lined the road. No one dared to stop them because they were holy animals. Kashmir had a Hindu Maharajah, (King) but the majority of the inhabitants were Moslem like Sardar.

They finally reached home. Fatima, Sardar's sister, was at the door of the *dunga* to meet them. Fatima and Sardar lived in a *dunga*, or a small boat which was about thirty feet long, and tapered considerably at either end. On this there is a light wooden frame covered, roof and sides, with thick reed matting. It looked from a distance like a Noah's Ark made of reeds. The body was divided up into compartments by partitions of wood and matting. Curtains took the place of doors. There were no windows, but the mats which covered the sides could be rolled up and tied if light or air were desired. The curtains were never rolled up on the women's side of the *dunga*.

If the family wished to move, the *dunga* was poled or paddled to the desired location. Sardar had often helped his father move the boat to another part of the river. Standing at the front of the *dunga*, Sardar would take a long pole and sink one end down to the bottom of the river. He then leaned forward and pushed and pushed while he walked the length of the *dunga*. This act was repeated many times until the desired location was reached.

Fatima had large dark eyes and long black lashes. She had many silver ear rings; and heavy silver bracelets almost half way up her arm. She had on a full robe, with full sleeves of a woolen material. The robe was very dirty, as was her face and body, but she would have to wait until the weather was warmer before taking a bath or washing her robe. Fatima had sleek, straight hair which had a central parting and two long black braids hung down her back. She always wore a small embroidered cap.

Fatima was a girl and could not go to the mosque, so a Maulvi came daily to instruct her in the Koran. (Mos-

lem's holy book.) He wasn't coming today, however, and Fatima was anxious to know what people were doing in the center of Srinagar.

Fatima caught the glow on Sardar's face, and the timbre in his voice as he spoke of the greatness of Islam. "Islam is the only religion on earth," Sardar said. "When I am a man I'm going to be a Maulvi and stand on a high tower and call the faithful to prayer five times a day."

Sardar's mother was very ill. The doctor from the mission hospital had come and advised an operation. Sardar's father was opposed to an operation, but at last consented. Arrangements were made for the operation, and in a few days the whole family arrived at the Ranawari Hospital in Srinagar. They were all with her when the doctor prayed for skill and wisdom in operating. For many days after the operation they were present at the mother's bedside when the hospital evangelist daily told them of Jesus Christ. Christians believed in Jesus Christ—not only as a prophet, but as the Son of God.

Sardar's father liked what he heard. He wanted to know more of the love of Christ, so he purchased a Bible and read it every day.

Sardar's mother grew weaker day by day; undernourished, lack of sunshine and exercise in the open air exacted its toll. She died and was buried in the Muslim cemetery in Srinagar.

Sardar, Fatima and the father left the Vale of Kashmir. They traveled in an overcrowded bus along a wide road between two rows of tall poplar trees. They watched for a long time men and women working in the rice fields.

The road became dusty. They were very thirsty. The bus stopped a number of times at small springs, and everyone hopped out. They washed their hands and faces, and drank water from their hands. Refreshed, they climbed back into the bus, and after ten hours reached their journey's end—the city of Rawalpindi.

Rawalpindi was a big city, and the children enjoyed wandering up and down the winding streets and looking into the shops and open stalls.

Days passed and the money they had brought with them from Kashmir was exhausted. Sardar's father inquired about the Christians he had heard about in Raniwari hospital. One man told him to take the children to a Mission hospital in Jhelum, where the children would receive food and clothes, and be instructed about Jesus and Christianity. No child had ever been refused admission, he insisted.

Arriving in Jhelum, the three travelers found a welcome and a home at the Good Samaritan Hospital.

* * *

Six years slipped by.

Let us step into the United Presbyterian Church at Jhelum in the Punjab.

Sardar and Fatima stood on the platform with other Christian boys and girls singing Christmas carols, and repeating the Christmas story from Luke 2:1-20.

Sardar's father sat in the front row, his face wreathed in smiles.

He and his children had accepted Jesus Christ as their personal Saviour, and come out openly and confessed Him before all the people in Jhelum.

Sardar attended school at the Boys' Christian Institute in Sialkot. How fine looking he was in the school uniform of grey trousers and a grey shirt. He was always clean now—winter and summer!

The missionaries who met Sardar, had a wonderful influence upon him. He became independent and manly. There was in Sardar a mischievous streak, a spirit of fun that had not been present when he had attended the mosque in Kashmir.

Sardar now looked at one fearlessly and truthfully. He had an ambition to be of service to his Indian brothers and sisters. Yes, he would like to be a doctor—India needed doctors.

(*Continued on Page* 42)

NEWS FROM AFAR

The South Sudan

Mrs. Charles E. Jordan, Editor, Nasir, The South Sudan

TEACHERS' TRAINING CENTER AT OBEL

We returned from Kenya in mid-April, to find the two residences at Obel so nearly completed that, after consultation with Mr. Pollock, we decided to move the essentials for eating and sleeping, and spend that very night at Obel. As Mr. Pollock showed us the new houses built by him and his men, we were thrilled with the beauty and convenience of them. The large, wide, front verandah will be excellent for the meetings we plan to have with the teachers in our home in the evenings, and for the showing of educational and spiritual films. Already the house begins to look like home, though the workmen's bench, wood shavings and tools are still much in evidence, and we long for plumbing and toilet conveniences.

The office is large and airy and Mr. Webb is putting in shelves which are rustic for the want of better timber. Within a few days we shall be busy there printing the books which the village teacher wrote while we were on leave. The 86 stencils are typed ready for the duplicator.

Mr. Webb made several trips a day to Doleib Hill in the school dinghy with outboard motor to move our furniture and stores from our old quarters at Doleib Hill. By the first night this program was far enough along to have our first meal in the new house and to stretch out tired backs and limbs on beds in the new sleepout. Now we are doing our best to have home and school in readiness before the inflow of teacher trainees and boys for the practicing school.

We thought we had 14 days. This morning, as I was endeavoring to teach the three R's to Jessie and David, to the tune of the blows of hammers on wood and metal, the singing of the saw and the calling of many messages and commands in four different languages, I became conscious of another sound. Far away at first, but growing rapidly nearer I heard the unmistakable sound of communal singing. I could distinguish the tune, though I confess that the words were far beyond me, being in the Nuer tongue. I rushed to the window in time to see a truck sweep by our house toward the school, loaded with Nuer boys, singing and banging out an accompaniment on the metal sides of the truck. As they passed the house the music swelled to a not-unmusical burst of triumph to the tune of "New every morning is the love, our waking and uprising bring."

Were they so glad to be back at school? They have left parents and friends far behind for several months. Perhaps the song was to keep up their courage. Is this what we may expect at Obel this year—joy and song and the will to work. Already several have come to ask for work to pay their school fees. They are ten days early, but how glad we are to see them, even though it means watching over them, with no Nuer teacher to help us. Before nightfall we must give out blankets, nets, food and wood, and listen to many a "Please Sir," even if the "Sir" happens to be a lady.

As we watched them pile out of the

Mrs. Charles E. Jordan has been appointed by the South Sudan Association to succeed Miss Jean Maxwell, M.N., as co-editor from the South Sudan. We express appreciation to Miss Maxwell, even as we look forward with interest to forthcoming messages from Mrs. Jordan.

truck we caught a glimpse of the campus once more swarming with life, and heard the sound of the shouts of the voices in one of the four languages we shall be listening to again this year. It was nice to be able to call upon Gideon Dau, the Dinka approved teacher who is helping us this year at Obel, and who has already proved himself invaluable. He can give these lads a welcome and help them.

From now on we look for the arrival of Dinka, Shilluk and Anuak lads. I wonder whether the Anuaks will arrive as dramatically as they did last year, in the middle of the night in a jeep and trailer. They had to have a few days to nurse bruises and stiff backs.

Please pray for us as we open school with high hopes for a successful year not only academically but also spiritually. May many lads meet the Saviour here, and others go on to know Him better, and long to serve Him truly.

Mrs. E. Alan Webb

The North Sudan

By MRS. RIED F. SHIELDS, Khartoum, Anglo-Egyptian Sudan

THE SOUNDS OF THE SUDAN

A person is interested in sounds anywhere, especially in a new and strange land where one's daily view is bounded by the high mud walls of the compound. People often take you traveling to a far country by letting you see through their eyes. I would like to have you *hear* the Sudan with my ears for a day.

If you happen to be awake about 4:30 in the morning, you will hear the muezzin, who has climbed the minaret of the mosque, calling all the good Moslems to early morning prayers. "La illah ill Allah wa Mohammed rasool Allah" ("There is no God but God, and Mohammed is the prophet of God.") The voice in the quiet distant darkness seems weird and unreal.

One's day really begins about 5:30 or 6:00 when a man passes under the bedroom window crying, "Aysh, ay—sh." He will be carrying a long board on his head with the flat round loaves of brown bread piled upon it. Soon many conversations come and go beneath the window as the people are passing on their way to work. Then just as I want to turn over for the last forty winks, I hear the strains of the hymn that the boys are singing with Bob at morning prayers on the other side of the house, and I know I must get up.

From early morning until dark one hears the cry of the water carriers, "Moya! moya!" as they strike the sides of the gasoline tins (Shell or Socony) strung across their shoulders or hanging from the donkey's back. Water is carried from the wells and sold for a cent or two for five gallons to the many people who do not have water in their homes. All day long one hears the braying of donkeys, which sounds like an old pump badly in need of oil, and the harsh snarl of the camel as his driver wants him to get up or kneel against his will. Once in a while a heavy truck passes. One would think it was traveling up a very steep hill as it goes into low gear to plow through the deep sand that fills the street. Sometimes a car or truck gets bogged down and groans and roars until it pulls free.

Perhaps, as happened one morning as we sat at breakfast, our old dog Bijou sets up a terrific barking announcing that someone is knocking at the street door. Our servant comes to inform us that one of the neighbors across the street has died during the night. He is a member of the Coptic Church and the funeral will

be at 11 o'clock. In Egypt and the Sudan a person must be buried within 24 hours of his death. As soon as breakfast is over, Bob leaves to visit the bereaved family and to go to the funeral. Since the house is near, all morning at intervals we hear the mourning wail of the women. If the family is wealthy, a small brass band may precede the funeral procession in which all the men walk behind the coffin. The women stay at home to wail with their friends. Instead of a funeral, it may be the sounds of a Moslem wedding we hear —the joy cry accompanied by drums and musical instruments. This joy cry sounds like an American Indian war whoop done in the treble by women's voices.

After a while the man who mends pots and pans goes down the street beating his pans together to call attention to his trade. A beggar may sit down outside our door and keep up his sing-song chanting for alms for hours. Around noon time the hawkers on the street are calling "Taameeya" (a bean cake), "medemnis" and "tissaly" (peanuts and watermelon seeds). About 3:30 or 4:00 one hears the lowing of the cattle as they are driven down to the wells and back, and once again the water carrier beating on his tins.

When 6:30 comes, the noise begins within our courtyard as the Nuba boys gather for their Arabic lesson. They chatter in Arabic and in many of their own dialects for they come from different tribes in the Nuba Mountains. Sometimes one of the boys brings his musical instrument which resembles a rude harp and sounds like a mandolin. Then for an hour the lesson proceeds, the boys repeating phrases at the top of their voices after the teacher: "Here is Kookoo. Kookoo finds the cattle." And then they sing the hymns and choruses that they have learned in Arabic and try to sing "Jesus Loves Me" in English.

If it is Thursday or Sabbath evening, a little competition may start from the outside before the boys have finished—the drums of the Zikar out in the street in front of our house. This is a religious exercise for the Moslem when a group of men and boys form a circle around a lighted lantern to sing and chant to the accompaniment of loud pounding on a big drum and the clanging of cymbals. They must get a lot of exercise as they jump up and down with the increase in tempo.

By bed time, however, the night seems rather quiet with only the barking of hundreds of dogs in the distance and the occasional braying of a donkey and "moo" of a cow in the compound next door.

Mrs. R. H. Meloy,
El Obeid, Anglo-Egyptian Sudan

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

Miss Minnie Beatty who is in charge of our Day School in Abbottabad and also does visiting in that city, writes: One summer afternoon with doors and windows of my room wide open I was resting and must have fallen asleep. Some noise awakened me and immediately I was alert and wondering about Ruth, a child for whom I have cared since she was two months old. I heard footsteps coming towards me from behind the screen in front of my bed, and was sure they could not be those of my little girl, unless she was playing a prank. I called "Ruth, Ruth," and no reply came, but whoever it was went quickly through the door into the dining room and was gone. Still no sound from Ruth and I knew I must search for her. I found her study books on the dining-room table, so I

went on into the back room. She was carrying her shoes. She had a most happy look on her face. I questioned her, "Ruth, did you come into the room where I was sleeping?"

She replied, "No, I was studying in the dining room, then I came into the bathroom and saw some water in the tub and have been playing in it. See my knees are all wet," as she showed me her slacks to prove her statement.

I went to my outside kitchen and asked if anyone had been in the house, but no one had come in. Then a neighbor girl appeared and I asked if she had been inside the house. She had not, but reported that a very dirty man had been coming from the house and had gone out of the middle gate.

My heart was filled with thankfulness to our Heavenly Father that He had awakened me at just the right moment. Ruth and I had been spared the fright of seeing a rough man in the house and any harm he may have done to us. He was probably one of the Afridi tribesmen wandering around in these unsettled times. Since then I have had curtains of heavy cloth for doors and windows made for our protection and we shut up the doors as soon as our school is dismissed.

I have received a gift of a heater from friends who recently retired to Australia, which has brought much comfort to me and which I often use when someone comes to call. When I heard a young Army man wished to see me I greeted him and made him comfortable in front of the heater, not recognizing him, and he gave me a direct look and asked, "You do not remember me? How could you when I have not met you for years! It is nine years since I joined the Army and many years before that since I left your school. My name is ———." Then the whole family history flashed before me. They had been professing Christians for years, then his parents had recanted in the Moslem Mosque here in Abbottabad and had taken all five children with them.

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

"HOME" AT LAST

Although returning to Ethiopia was quite a new venture for our five boys, for us it was more like coming "home" after an absence of nine years. The plane which we boarded in Aden, Arabia, made two stops before arriving in Addis Ababa, and at both of these places we met former patients who had not forgotten us and seemed genuinely happy to welcome us back to their country. It was the welcome we received in Addis Ababa itself that was most thrilling, into the missionary family which had been so precious to us before. It was wonderful, too, to meet again many Christian Ethiopian friends. Soon we felt as if we had been away just a short time. To be sure, changes had taken place. Some of the old familiar faces were gone—some had been called to higher service, others were sadly missing for whom the "things of this present world" seemed more to be desired. But there were also many new faces at the services and for these also we give thanks.

Much of Addis Ababa had taken on the "new look." The city itself had been built up to such an extent that we had a difficult time finding our way about at first. There are many more stores now than formerly and one can purchase most anything—at a price! The average Ethiopian seemed to be better off financially judging by the many cars now on the streets, and the prevalence of European dress. The standard of living seemed definitely higher. There is now electricity and running water

and lighted streets at night.

After three busy months in Addis Ababa we were ready to proceed to our destination, Sayo. Although perhaps only one who has experienced the difficulties of trekking can really appreciate the difference, we were most grateful to have the month trek of former days reduced to two hours by plane! We had heard much about the beautiful country, and we were not disappointed even though it was the dry season and the hills were quite brown. What a wonderful feeling to know we were "home" at last!

Our boys had long looked forward to arriving here, not so much for the sake of the people or country as to be reunited with their bicycles. Within a half-hour after the arrival of the crates, they were riding their bicycles! They soon liked the country for other reasons too. The climate suited them (and us) perfectly, ranging from about sixty-eight degrees in the morning to about eighty or eighty-two in the early afternoon. There were many new kinds of fruits growing here. The banana groves were most interesting. Each had to have a turn to cut down a banana tree when a bunch had ripened in order to make room for a new tree to grow up, as each tree yields just once.

They were also taken on a fishing-hunting-swimming excursion about five hours distant in the trusty Jeep over paths which you would hardly dignify by the name "roads." After five happy weeks here in Sayo, the three older boys' vacation came to an end and they returned to Addis Ababa to enter the school for missionaries' children conducted by the Sudan Interior Mission. They had had ample opportunity to get acquainted with the school set-up, the parents, teachers and children during the three months we were there, so it did not seem strange to them to return. Having become acquainted with these consecrated workers and the school ourselves and being able to visualize them there, has eased the pain of separation considerably. The cheerful letters which we receive weekly plus the assurances of teachers and friends concerning the fine adjustment the boys are making are causes for real gratitude.

How can I adequately describe the thrill which went through my own soul the first Sabbath we worshipped in the church with the natives here? As the language spoken here is foreign to us, we were not able to understand anything that was being said or sung, but in Christ there is a unity which defies all would-be barriers. Most of the people there did not have a hymn book, many of them were blind, yet they sang four, five and six stanzas of each song from their hearts. As the minister read a Psalm, each stanza was repeated by the congregation after him. In the afternoon there was a communion service and about fourteen people made public profession of their faith in Christ.

The Easter season has just passed and we have again been mindful of the working of the Holy Spirit in our midst. As Keis Gidada is the only ordained minister at this time, he had four communion services to conduct during this Easter season. We had a special communion service on Thursday afternoon preceding Good Friday at our church. At this service three more young men were received into the fellowship of the church. At one of the other churches (Ano) Keis Gidada had the privilege of baptizing twenty souls and receiving four more into full communion. There are now sixteen organized churches and five preaching centers.

We were delighted by the cleanliness and neatness of the little hospital here, thanks to Dr. den Dulk and his able nurse-assistants, Misses Ruth Beatty and Marjorie Faught. This mission stands as a lighthouse upon a hill and many people have come for healing, both physical and spiritual. The thirty-five beds are scarcely adequate for the many who need hospital

care. A need which is becoming more and more evident is a separate building where tuberculosis patients may receive special and separate treatment. Treatment of tuberculosis is a long-term matter. As the thirty-five beds are constantly needed for medical and surgical patients, it is obviously undesirable to put an infectious disease such as tuberculosis in with them. The resistance of the Ethiopian race to this disease is known to be very low. When one considers that one and more families often occupy a single-room hut, one realizes how unfair it is to return these patients to their homes to infect others. Yet we do not have the facilities to care for them. A separate building seems the only solution.

There are tremendous opportunities for service in this part of the country as indicated by a recent survey by the two doctors who went two hundred miles into the interior. Everywhere people are asking for clinics to be set up. Are we going to enter these "open doors"? As we come face to face with this challenge, will you not consider this your challenge also?

Mrs. Madeline Cremer

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

AN APPRECIATION

At one of the sessions of Association meeting in January, 1949, time was set aside to pay tribute to the many years of faithful and loyal service given by Miss Ida Whiteside and Miss Dora Mason. They are retiring from active service at the close of the present school year.

Miss Whiteside came to Egypt in 1909 as a short-term teacher in Assiut College. In 1913 she was appointed to regular membership in the Mission and joined the staff of the Luxor Girls' School. She became chairman of the School's committee in 1916. In 1946 she became Principal of the Girls' School in Beni Suef. She has had a particularly important part in leading a large number of Egyptian girls into Christian service.

Miss Mason came to Egypt in 1918 as a specialist in Kindergarten work and it is to this line of work that her efforts have been mainly directed. For ten years her headquarters were in Alexandria. Since 1928 she has been located at the P. M. I. in Assiut. She has given large and effective help in organizing valuable kindergarten work throughout Egypt.

In addition to the school work that has made the major claim on their time and effort both of these ladies have co-operated willingly and loyally in the general activities of the mission and the church. Unreservedly and with utter unselfishness they have given themselves to their Master's cause in Egypt. As they leave us we assure them of our deep appreciation and thanksgiving for their long and fruitful years of service in Egypt. Our prayer is that they may continue to be blessed and made a blessing.

Notes

From the Synod of the Plains

(Presbyterials of Arkansas Valley, Kansas City, Oklahoma)

By MRS. EVERT L. HANEY, Sterling, Kansas

Neither the Sterling Women's Missionary Society nor the Janet Nesbitt Society could wait until August for a W.G.M.S. Convention-echo meeting. Enthusiastic expressions echoed through meetings held the week following the convention. "God bless those sunny-faced, cheerful, enthusiastic Christian women who have left with us in Sterling a rich reward in giving us many fine friends who are witnessing for Christ in prayer, praise and work for Him around the World."

* * *

The Elevian Teen-age Circle of Kansas City is preparing pins, made from old felt hats and cut in the shapes of small animals, trimmed with sequins and beads, but unstuffed, in order that they may send them to Mrs. Don Armstrong of the Fowler orphanage in letters. The children may have the pleasure of finishing them and they will go "duty-free."

* * *

The Newton Society recently, in a group of 5 new subscriptions to the *Magazine* included one for the Church, that a magazine may always be "on hand" for visitors and other interested persons.

* * *

This Spring the Denison Missionary society prepared and served the high school alumni banquet.

* * *

The Eskridge Church has recently completely renovated the parsonage. The missionary society gave much help.

* * *

The Women's Society of Pittsburg, Kansas, supports Miss Vivian Trimble, Punjab, India, as special missionary. Each month the society sends her a letter and remembers her with birthday and Christmas gifts.

Since the W.G.M.S. meeting at Sterling two of the young mothers in the Pittsburg Dorcas Society are organizing a group of Little Light Bearers.

The Vivian Trimble Teen-age group presented the program to the women at their June meeting.

In July and August they have morning meetings in the church basement where it is very pleasant.

* * *

In the Manhattan church the Anna M. Reed Society is buying a new Communion table, to be delivered in August with the new pews and pulpit purchased by the congregation.

The Women's Society has been sending *The Missionary Magazine* to "Shut-ins."

Both Societies are hoping to use the church's new slide projector to make their meetings more interesting.

* * *

The Jetmore Society exceeds 100% in Magazine subscriptions and is working toward a Magazine in every home in the congregation. The society sends first-year subscriptions to potential new members each year, and suggests Magazine subscriptions as gifts to brides in the congregation.

* * *

"Our Women's Missionary Society in Saxman, Kansas, is not large—only 15 members—but we are wondering how many societies can say as we can, "We are all Life Members." This group and the Jeannette McCrory Circle were responsible for the Garden Party at the W.G.M.S. convention.

* * *

The First Church, Tulsa, Oklahoma, has adopted the Women's Association

lan and find that it is including in heir women's work a great many nore of their women than before. Although working in this plan the wo missionary societies have kept heir identities.

Oklahoma presbyterial set up new y-laws this Spring. As soon as a ew congregation is formed in Oklaoma Presbytery from now on, its vomen are placed on delegate roll o W. G. M. S. The congregation or ociety is asked to contribute to delerate fund and will thus early have ts turn at delegates to W. G. M. S. nstead of waiting until a few women et together to form a missionary ociety. If assessments are not paid or two years the organization loses ts chance to send a delegate. Their dea was that a new congregation night have a Women's Council, as Southminster has, or an Association. As such, how can it be introduced to ur women's work so effectively as eeling it has a part and a turn at epresentation?

* * *

Following the prayer service Wednesday evening, July 6, the Zenith, Kansas, congregation surprised the pastor and wife with an ice cream social. The affair was a farewell for the Rev. and Mrs. Paul E. Ferguson who are leaving to take up the work at Greeley, Colo.

* * *

The Frances Lincoln Society of Wichita held a "Guest Night" at the church. Each member was given the name of a prospective member to invite as her guest to a covered-dish dinner. Upon arrival, each guest was presented a corsage, distinguishing guests from members. Mother's Day was the program theme.

* * *

The Emporia Society is an afternoon group but the July meeting was held in the evening with the leader choosing as her program helpers those whose work prevents them from attending afternoon meetings.

The Americus Society plans a midsummer rally in July, with special invitations to all the women of the church. The women who attended W. G. M. S. convention all or part of the time, will give reports of the convention.

* * *

Amoret, Missouri, has a new society — The Fellowship Missionary Society. Most of its fifteen members are busy mothers with small children. Often there are as many children as members present.

* * *

The Willa Ramsey Evening Missionary Society of Kansas City, Kansas, has found a way to send magazines to friends in other countries. A copy of "Good Housekeeping" is sent to Willa Ramsey every month.

The Society plans to send sweaters for the children in Avalon High School in Pakistan.

* * *

Once a year the Women's Society of Kansas City, Kansas, meets in an old ladies' home, presenting their program, singing the hymns they like and serving refreshments.

* * *

The Missionary society of Pretty Prairie, Kansas, was responsible for redecorating the parsonage before the coming of their new minister last winter.

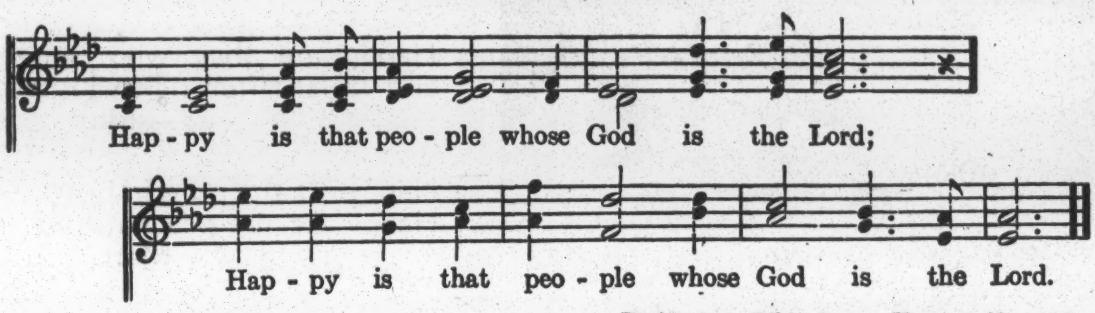
This society sends birthday cards to all members of the congregation over seventy years of age.

They are also keeping in mind the convention goal: "Every woman in the congregation a member of the missionary society."

* * *

It will be easy to make the work interesting in W. M. S. and in the Lois Buchanan Circle of the Arkansas City church with their minister's wife, Mrs. Harry W. Orr, as President of the W. G. M. S. convention for 1950. The whole congregation shares their pride and happiness in the honor which has come to a faithful worker.

Editorials



Psalm 144, Bible Songs Hymnal No. 156

ANOTHER HOME MISSIONS RESPONSIBILITY

A photographer in Louisville, Kentucky, focused his camera on a group of people standing on a busy street corner. They were waiting for the traffic lights to change. The resulting photograph, which has been displayed in the Museum of Modern Art in New York City, is called a "disturbing picture."

People glance at it casually or pause to examine it closely, then go away haunted by the tense look of worry on the faces in this unposed group.

Not one of the two dozen people in the picture is smiling. Perplexity, gloom and despair are written on their faces. No one seems much concerned about anyone else. They appear to be dreading some ordeal which looms ahead of them, beyond the street crossing.

The lingering, haunting memory of this picture prompted me to look for real-life pictures around me. With no photographic equipment except the lens of my eyes, I began doing what you have likely done if you have seen the Louisville picture—watching the masses of people on street corners.

It is quite unnecessary to repeat my experience and conclusions. As you watch the expressions of people "where cross the crowded ways of life" you will want to make your own observations. I hope you will find, too, that not every street corner, at all times of day, yields such a dismal picture as the one described.

Elizabeth Cheney must have been observing "bird traffic" one day when she wrote

Overheard in an Orchard

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

Surely, as Christians, our joy that "God is the Lord" is not less than that of the birds. But, do we always manifest it in our attitude?

Does not Home Missions have the responsibility to develop happy Christians? By *happy*, we refer to a deep sense of an abiding inner joy and blessedness that comes from simple Christian living, facing optimistically and heroically the problems ahead.

Happy Christian individuals make a happy Christian nation.

MAGAZINE SHOWER

"Where are you going, my pretty maids?"
"We're going a-showering this summer day."
"And what are you wearing, my pretty maids?"
"The very latest in fashions gay."

Thus responsively chatted Editor McKune and six Convention page girls, ere the latter, garbed in a variety of Magazine covers, and bearing containers covered and lined with like material, set forth to catch the subscription rain drops as they pattered down on the afternoon of June the hird in Spencer Hall, on the campus of Sterling College.

Later when the contents of these holders were dumped into the lap of he Magazine Treasurer, some very gratifying and interesting facts came o light:—

1. Cash receipts—$1020.90.
2. Number of Presbyterials participating—37.
3. Number of Clubs of New Subscriptions—26.
4. Total number of New Subscriptions poured upon the assembled delegates—192.
5. Presbyterial, rating first in contributions—Lake.
   Second Place—Kiskiminetas.
   Third Place—Wisconsin.
   Honorable Mention—Puget Sound, Steubenville, Los Angeles, Boston, Idaho.
6. First award for highest number of Clubs of New Subscriptions goes to Mrs. Mary L. McGeoch of Kiskiminetas Presbyterial, and second award to Dr. Grace E. Finney of Los Angeles Presbyterial.

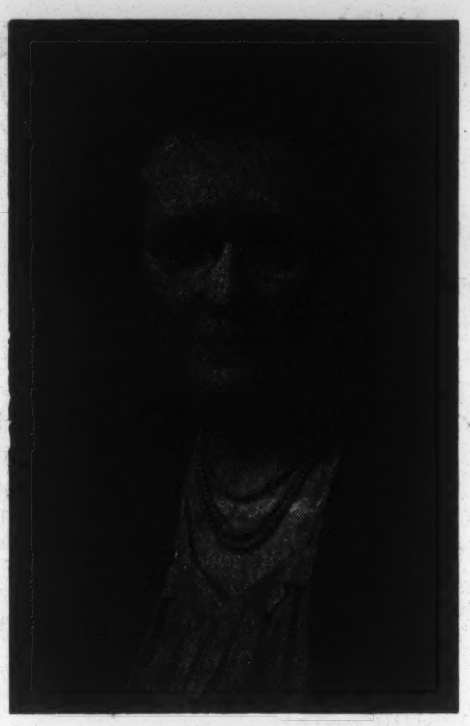
We of the Magazine Staff cannot find words to express our appreciation o all who have co-operated and helped in another forward advance for he Magazine.

Unitedly, may we move on toward the goal of putting this essential nd valued publication in the home of every member of the Women's eneral Missionary Society.

Mrs. Ralph H. Arnold, Treasurer

The common problem, yours, mine, everyone's
Is—not to fancy what were fair in life
Provided it could be—but, finding first
What may be, then find how to make it fair
Up to our means: a very different thing!

—*Browning,* "Bishop Blougram's Apology"



Mrs. Samuel E. Baird
Retiring W.G.M.S. Treasurer

Mrs. H. Ray Shear
W.G.M.S. Treasurer

CHANGE IN TREASURERSHIP

With profound regret the Board of Directors of the Women's General Missionary Society announces the resignation of its Treasurer, Mrs. Samuel E. Baird. Mrs. Baird on her part is very reluctant to relinquish her work but finds that she is unable to continue to give the time and energy required by the multifarious duties of her office, in addition to her home responsibilities.

After a year as Recording Secretary of the Board, Mrs. Baird was elected Treasurer in the fall of 1942. Since that time she has carried heavy responsibilities, serving in addition as Testament and Annuity Secretary and chairman of the Finance and Investment Committee, as well as being an active member of numerous other important Board committees. By virtue of her office she was also Treasurer of the annual WGMS Convention.

Mrs. H. Ray Shear has been elected by the Board as its new Treasurer. She has had eight years of experience as Secretary of Negro Missions. She is well-known in the United Presbyterian church as a speaker and Bible teacher. Last fall she was a member of the team which toured the midwest presenting the Foreign Missions Advance Program and recently she had charge of the Adult Bible hour at the New Wilmington Missionary Conference. Mrs. Shear has already entered upon her new duties as WGMS Treasurer and may be addressed at 907 Publication Building, Pittsburgh 22, Pennsylvania.

Mrs. Shear's election as Treasurer necessitated her resignation as First Vice President of the Board, which office she has held for the past three years. In this post she will be succeeded by Mrs. Thomas H. Newcomb. Mrs. Charles Wright Fulton is Second Vice President.

Edith L. McBane, Recording Secretary

IN APPRECIATION

From a happy service of ten years as the efficient recording secretary of Allegheny Presbyterial, Mrs. Samuel E. Baird was called to the same office on the Women's Board; but after a year, she was asked to take over the duties of treasurer.

Mrs. Baird was well-equipped for this new task as she had had office training and experience, and had dedicated this talent to the King's business. The Lord has blessed the work of the women. The handling of receipts and disbursements takes much wisdom and understanding; it is a sacred trust.

Hers was not an easy task, and for seven years she has put her best into the work, at the office many days every week and at home studying letters and reports so that she might have all facts concerning the various accounts. New methods were introduced into the office and meticulous records kept of all transactions. Numerous letters were written and bonds of friendship were formed, especially with the Presbyterial treasurers in the homeland and the Mission treasurers in the foreign lands.

Realizing for some time her inability to give the amount of time and physical energy required to take care of all the duties of the office in addition to her family responsibilities, Mrs. Baird, after careful and prayerful consideration, tendered her resignation to the Women's Board. It was given with deep feeling, received with sincere regret, and accepted with much reluctance.

To Mrs. Baird we extend our hearty appreciation for her splendid, devoted, faithful service. We shall greatly miss her fellowship and counsel in our midst, but we wish for her all the best things of life, as she continues her witness and devotion in the service of the Lord.

The Women's Board

A LETTER OF APPRECIATION

The following note of appreciation came to the Home Council of the American College for Girls, Cairo, Egypt, a short time ago from Miss Flora Rizk of Cairo, Egypt, a graduate of the Girls' College, who spent the winter studying in Pittsburgh and for whose board and room the Home Council assumed responsibility. The gift referred to was a Parker pen-and-pencil set given to Flora in the name of the Home Council. Flora sailed for Egypt on July 14 and expected to arrive there after two weeks. She will take up her duties as a librarian in the new library at the opening of the school year.

Dear Friends,

No words can adequately express my gratitude and appreciation for all that you have done for me this year. I cannot thank you enough; for without your aid I would never have had the rich experience which I gained in school and among real Christian friends.

My prayer now is to have God's help in sharing what I have gained to the best advantage of those I'll serve.

I wish to thank you especially for the lovely Parker set. I'll cherish it to the end of my life.

Yours gratefully,
Flora Rizk

ANNOUNCEMENTS

The Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America sends the following request:

Discarded Glasses for Illiterates

Thousands of glasses of certain types frequently discarded by far-sighted elderly people (presbyopics) and near-sighted younger persons (myopics—without astigmatism) are urgently needed in many backward areas of the world—India, China, Africa, etc.—for adults who are learning to read. Such glasses would be greatly appreciated by large numbers of people overseas who are unable to purchase them.

The need could be continually met by friends in America collecting thousands of pairs of glasses discarded annually as "too weak" by far-sighted oldsters and as "too strong" by near-sighted persons advancing in age.

Particular care should be taken to screen out complicated lenses (with prisms) which have been used for the correction of astigmatism. Straight "plus" and "minus" lenses are particularly needed.

Those interested in helping with Dr. Laubach's worldwide literacy campaign in this practical way are asked to mail the packages of glasses—carefully packed—to Mr. R. M. Fort, Church World Service Center, 214 E. 21st Street, New York 10, N. Y.—together with a donation of 25 cents for every dozen pairs, to cover the expense of overseas packing and shipping.

FOR YOUR INFORMATION

Often the Women's Board is asked the question: "What shall we give a missionary speaker?" Many new people are arranging programs and they want to do the gracious thing, so ask what that is. For your information, dear planner, let us tell you that it is h o p e d that an honorarium of *not less* than five dollars ($5.00) plus travel and hotel expenses, if any, be paid a missionary who speaks at a meeting. The missionary keeps the honorarium for her own use, (there are many expenses during the furlough months) and it is not even reported to the Women's Board.

If any extra funds are given for the work presented by the missionary they should be sent through the proper channels (society and presbyterial treasurers) to the W.G.M.S. treasurer, who will send the money to the field designated as the donors desire.

The Women's Board would urge women of the societies to stress the regular budget projects for which we are responsible. Any appeals for new projects, no matter how worthy, are to be made only after the sanction of the Mission and the Women's Board has been given. Our first loyalty is to the work that has been assigned to us. Let us be faithful in the doing of it.

Incidentally, you might like to know that members of *The Women's Board,* though not missionaries, are available for missionary talks. Necessary transportation and entertainment should be provided for such a speaker.

The Women's Board

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary, 904 Publication Building,
209 Ninth St., Pittsburgh 22, Pa.

The time of year is here for thinking of Thank Offering programs for our Missionary Societies and Girls' Circles as well as for the Thank Offering Worship Services in the sanctuary on the day of the Ingathering. We hope the following suggestions may be helpful to you.

The Dialogue "Happy in Thank Offerings" found with the program material in this *Missionary Magazine* may be used as a part of your October meeting, or if there is not time then, your Thank Offering Secretary with another member of your society might give it as her report in the business meeting. This is quite suitable for Girls' Circles, but may be adapted to any missionary society. It is not in printed leaflet form, but in this issue of the *Magazine* only.

We do, however, have in leaflet form which you may order from the Literature Department (not from the Thank Offering), the following:

A new story of Mary Clokey Porter Girls' School in Tanta, Egypt, by Miss Ruth Williamson, could be used to advantage for your Thank Offering meeting since much of our Thank Offering money has been used for this school. Also the leaflet from last year "O Give Thanks Unto the Lord," by Mrs. Harry Hutchison, is the story of Uncle Hassen who has been the gardener at Tanta Hospital since the ground was broken for the first building until the present time. He hopes he will live to see the day when the new hospital will be built. Last year one of our young women, Miss Betty Elwood, Dearborn, Michigan, drew pictures of Uncle Hassen and others in this story to illustrate it as she told it. If you have an artist in your group you could use her idea for either of these leaflets. If you have Junior societies to plan for you might tell these stories by flannelgraph, making your own pictures. The School and the Hospital have both been built with Thank Offering money.

For a Devotional Thank Offering we would suggest you use "My Gratitude" by Mrs. Elsie Wehling Fulton, if you did not use it last year. Another one which appeared in the June 1949 *Magazine*, "What Fit Return," by Mrs. Martha Vincent Gerber, is also suitable for Devotions.

Those who used the pageant last year "Thanksgiving Triumphant," by Miss Mary Zink, report that it was very effective and one of the best we have had. It requires considerable preparation but is well worth the effort. The one which was presented at the W.G.M.S. in Sterling, "Arch of Gratitude," is easily prepared and does not require much costuming. Those taking part in this pageant at the convention were dressed in Grecian robes of white and pastel cheesecloth tied around the waist with tinsel belts. May be given without costumes. These pageants are 10¢ each.

Each year there is prepared for your use a Worship Service in bulletin size which may be followed in your Thank Offering Service in the Sanctuary. We believe the new one this year, "Father, We Thank Thee," will meet your need in this way, but may be adapted with slight change. The one of last year, "Rejoice Evermore," is still available and is also suitable for a devotional service for your society meeting. They may be

The president of each society will receive soon a Thank Offering letter from the General Secretary with a sample of the new invitation enclosed and a list of Thank Offering supplies. Will you please see that your Thank Offering Secretary receives this material at once so that she may have ample time to plan for your Thank Offering this fall.

Women's Department

Mrs. G. Virgil Hutchison, Women's Secretary, Imperial, Pa.

This month we inaugurate a new page in our *Missionary Magazine* under the Women's Department. We hope that it may be a useful page, one giving information of value to you and to your missionary society. Often questions are asked of various board members who feel that the answer may be of general interest. Some such questions and answers will appear here. May this page then be one to which you turn often for information, particularly along organizational lines.

"EACH ONE WIN ONE"

Those who attended the W.G.M.S. Convention in Sterling felt the burden which was placed on us as United Presbyterian women to interest others in our mission work. You know something of the great need in all of our fields and you are trying to do something about it. If one-half of our 207,000 church members are women, then we should have 103,500 women from whom to enlist members for our W.G.M.S. Statistics show we have 36,800 members in our women's and young women's societies. If you are a part of this organization and interested in the extension of Christ's gospel, you should be zealous to enroll other women as fellow members. Society programs and definite mission study enlarge the vision and stimulate interest in missionary endeavor. It is a privilege to share the joy of Christian service. Many who are new in our denomination are amazed at the great work which is definitely assigned to the women of the church, and they gladly accept their responsibility for it.

You know, if you read *The Women's Missionay Magazine* and talk to our missionaries, that some schools may have to be closed and some evangelistic work drastically curtailed unless more funds are available. We have undertaken the support of institutions and of missionaries, who have given their lives, and we must not fail them or our Christ who gave all for us. Many of you are already giving sacrificially both to the congregational benevolence and to the missionary society. We suggest that the solution of the problem is an enlarged membership.

October opens our Thank Offering season, the fall ingathering. The Women's Board urges you to make it a time of *Double Ingathering*. We are asking each member of a missionary society to try to get at least one new member during October. One member of a sister denomination stirred up such interest that the women in her group were willing to make personal calls and secured 53 new members for the society in a few weeks. Can you do as well? Remember the missionary enterprise is the Lord's work and *all* Christian women must be about their Father's business.

This cannot be a project for presbyterial or local society officers only; if it is to succeed it must be an individual matter. We would appreciate hearing from you as to successful methods you are using to enlist new members. Will YOU not enroll as a personal worker for a truly great ingathering? Each one win one!

Young Women And Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary, 1503 Dormont Ave., Pittsburgh 16, Pa.

A DAY AT A TIME

God broke our years to hours and days, that hour by hour,
And day by day—just going on a little way,
We might be able all along to keep quite strong.
Should all the weight of life be laid across our shoulder,
And the future, rife with woe and struggle, meet us face to face
At just one place—we would not go, our feet would stop;
And so God lays a little on us every day, and never, I believe,
On all the way will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power we only bear the burden OF THE HOUR!

—Selected

A SUCCESSFUL RALLY

Mrs. Hayes J. Thompson, Y. W. secretary of Mercer Presbyterial, comments on a recent meeting: "Mercer Presbyterial held its first rally since the war. We met in New Wilmington, June 24, with an attendance of about 72. Our guest speaker was Mrs. J. B. Cummings of Pakistan, who brought us interesting slides of our work there, and a challenging message.

The devotional service was conducted by members of the Gertrude Jamison Circle of Sharon. The Marie Tait Circle brought special music during the offertory.

We are encouraged by the success of our rally because a show of hands revealed that not more than a dozen of those present had attended the presbyterial this spring.

(Note: We feel sure that Mrs. Thompson was *not* glad that they had *not* attended presbyterial, but was *happy* to see them at the rally.)

* * *

The *First New Society* in the *new year*, 1949-1950, to report! Mercer Presbyterial holds this honor. Eastbrook church has organized a circle under the sponsorship of Miss Helen Young. Friendship Circle is the name the girls have selected. Eleanor Patterson is president. Although nine girls have given their consent to be members, they are not satisfied to remain just nine! They have not closed their charter roll.

* * *

A NEW YEAR—Will it be better than the year before?

It is possible to get into a groove and to repeat year after year a certain pattern. It may have been inefficient in the beginning, so to con-

tinue to follow it is to make for more inefficiency. This need not occur if everyone is awake to her job and uses the means for improvement.

The statements found on annual reports must be correct. If so, there are many members who are slipping on their obligations. One important obligation is one's presence at every meeting. If it were a weekly meeting, there might be reasons for absence if to attend would be difficult, but *ten* meetings in a year, one a month for each of ten months should be met conscientiously. *"This one thing I do"* is a good motto. There are some secular monthly meetings that their members would not think of missing. There is no better habit a Christian may form than that of faithfulness to her obligations.

In this new year will you not settle on one thing at least—to be known for your faithful attendance at your missionary meetings? There is one "hitch," judging by answers on report blanks by some societies—these words will fall on "deaf" ears. They acknowledge that they do not read the *Magazine!* What may be done in such cases. Perhaps to adopt Dr. Laubach's plan in principle—"Let each one *tell* one." Those who read tell the others! Why not major this year on faithful attendance. Something *better* than *forty-eight per cent* (1947-48 Attendance rating) should be the rule and not the exception.

DID IT TAKE?

An effort was made at the Sterling Convention to stress the BIG OPPORTUNITY for the expansion of the work of the WGMS that lies in the *girls* of our churches. We must save the girls to Christian work in the home church and community as well as to active service on the great mission field if the Great Commission is to be met.

It is to be hoped that *every* presbyterial delegate considered herself a *number-one-messenger* to lay the OPPORTUNITY before her presbyterial. It cannot be done by wishful thinking or holy vows! It must be done in actuality! The OPPORTUNITY is here! Will the Church lay hold of it?

SARDAR

(*Continued from Page* 23)

Sardar became a scout. He did many extra little things so he could earn the necessary money for his scout suit and other expenses such as dues. He soon passed his tenderfoot test and earnestly and successfully tried to do all the things a scout is supposed to do. He was loyal to his oath. He not only did one good deed a day but many.

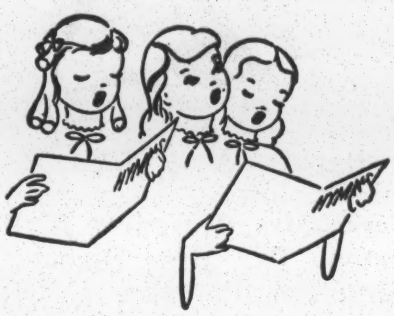
At school he got up at six o'clock, had a cold sponge bath, and studied for an hour before *hazri* (breakfast). *Hazri* consisted of two *chapaties.* (whole wheat pancakes) and a cup of weak tea. When his turn came to help with the cooking he had to get up an hour earlier in order to have the *chapaties* cooked. There was no noon meal, but in the evening there was always rice or *chapaties* with beef, vegetable, or mutton curry.

In the afternoons, after school, there was track practice, basketball, etc. Sardar enjoyed games and a good teacher made him realize a good Christian was also a good sportsman in everyday living.

When the sun went down, Sardar often watched the Himalayas in the distance, draped in velvety blackness. He was not near enough to feel the coolness of the mountains, but he was impressed by the majesty and aloofness of that great range of mountains over one hundred miles away. Many times as he gazed at the mountains, he thanked God he had come into the light of Jesus Christ.

Girls' Circle Program

By MRS. WALTER G. COMIN, JR., Pittsburgh, Pa.



Seed time and growing have passed, the circling year swings to the harvest. "Honor Jehovah with . . . the first fruits of all thine increase."

Open the worship service with the singing of our theme song. A soloist and/or choral group could be used effectively to emphasize the verse for this month: "Take my silver and my gold . . ." A choral group divided into three groups could also recite the three Bible references one after the other: Prov. 3:9; Chron. 29:14; Matt. 6:20. A short meditation and dedicatory prayer followed by the presentation of the Thank Offering, by one person or the whole group, should climax the worship service. Close by singing "Happy Is That People." (B.S.H. 156)

An altar or worship center decorated with fall flowers and leaves or the traditional harvest fruits and vegetables would be a fitting place to receive the Thank Offering.

Someone who is prepared to outline the special needs for prayer should lead the Prayer Circle, using days 12, 14, 15.

Now turn to the program study. Colly Harper is still with us for this meeting. Likeable as ever, he troubles us, for he puts his problems squarely before us. Colly's problems are not entirely solved in *Tumbleweed Boy*, But the solution is clearly indicated.

Begin by a review of findings from the last meeting. Make posters, charts, pictures or character studies tell briefly what you have learned.

Now add the different problems experienced by people who come from outside our borders and by those of other races: Mexicans, Puerto Ricans, Jamaicans, Negroes, Chinese, Japanese. Wherever possible use pictures and stories of actual people to illustrate your point. Stress their physical and spiritual needs.

Encourage a general discussion of the challenge thus presented to church people throughout our country. ". . . the church as we know it in this country, has largely come out of the work of home missions but . . . the work of home missions comes out of the life of the church."*

Try to emphasize: (1) the need for an integrated program for migrant workers in all areas, that they may feel the solidarity of an uninterrupted community life. (2) Their need for spiritual guidance, as well as for social and physical help. (3) the need to educate established citizens in the obligations they should feel toward these people who contribute to the economic welfare of the community but rarely derive any of the benefits beyond their sometimes meager wages.

Now for action! Here is what you can do: send money, medical, school and recreation supplies to the Home Missions center nearest you. (Money from the Home Missions budget is contributed by our own W.G.M.S.) If you have time on your hands offer to help. If you are looking for a career, consider this call. Truly, "here is a field, white unto the harvest."

For additional information write to the *Home Missions Council of N.A.*, 297 Fourth Aenue, New York 10, New York.

* *Again Pioneers*

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

Mrs. Arthur Asher, Chairman of the Junior Exhibit Committee at Sterling, Kansas, has sent a very wonderful report: 120 boxes received from 37 presbyterials and $45 in money from 7 presbyterials. The Exhibit at Sterling was most artistically arranged and represented much loving labor on the part of both donors and members of the Junior Exhibit Committee.

The Women's Board of Directors is deeply grateful to all who, by having had a part in this Exhibit, will be sending happiness to children in our home and foreign mission fields at next Christmas season.

The list of donors is as follows:

Albany — Marion Tuft, Rotterdam Junction, N. Y.

Allegheny—Mrs. E. H. Mays, Evans City, Pa. Juniors, Pioneers, Y. P. C. U. Valencia U. P. Church, Valencia, Pa. Mrs. C. R. Kirkbride, Second-Fifth Church, Pittsburgh.

Argyle—Mrs. Evelyn C. McKnight, Salem, N. Y.

Arkansas Valley — Societies at Arkansas City, Hutchinson, Jetmore, Pretty Prairie, Saxman, Sterling, Viola, Wichita 1st. and Zenith—12 boxes.

Big Springs—Mrs. E. M. Rowles, Yeagertown, Pa.

Boston—Mrs. E. D. Hines, Brockton, Mass. Golden Circle, Quincy, Mass. —3 boxes.

Butler—Mrs. Robert Neely, Grove City, Pa.—2 boxes. Rose Smith, Boyers, Pa., Eau Claire Church. Mrs. Robert P. Peebles, Slippery Rock, Pa. Mrs. Lewis Sherwin, Karns City, Pa.—2 boxes. Mrs. Loyal Brandon, Butler, Pa.

Caledonia—Mrs. S. J. Grace, Tonawanda, N. Y., Sheridan Church. Mrs. T. Lamont, Rochester, N. Y.

Cedar Rapids—Mrs. J. J. Mulder, Reinbeck, Iowa.

Chartiers—Mrs. Margaret A. Porter, Houston, Pa. Mrs. Blanche Fee, Washington, Pa. Mrs. G. H. Wilhelm, Rea, Pa., North Buffalo Church. Mrs. Roscoe Thomas, Eighty-Four, Pa. Mrs. G. H. Blayney, Washington, Pa. G. H. Henry, Washington, Pa.

Chicago — Mrs. R. Neinhius, Oak Park, Ill., Broadview Community Church. Mrs. R. P. Liston, Somonauk, Ill. Mrs. H. Brand, Maywood, Ill.

Cleveland—Oak Hill Juniors ,Akron, Ohio—2 boxes.

Colorado—Frances E. Simpson, Greeley, Colo.

Delaware—Miss Betty Thompson, De Lancey, N. Y., Bovina McClellan Circle.

Des Moines — Mrs. Donald McKee, Winterset, Iowa, Cabin Hill Juniors.

Detroit—Mrs. J. H. Hazlett, Drayton Plains, Mich. Mrs. Robert Crites, Pontiac, Mich., Oakland Avenue Church.

Southern Illinois—Southern Illinois Presbyterial—8 boxes.

Indiana—Milroy U. P. Church, Milroy, Indiana. C. Beale, Lebanon, Indiana, Salem Church. Mrs. Sylvia Swan, Indianapolis, Indiana, Witherspoon Church. Mrs. Pervis Swain, Princeton, Indiana—2 boxes. Mrs. R. M. Blackburn, Indianapolis, Indiana—2 boxes.

Keokuk—Mrs. Edgar Holden, Davenport, Iowa, Le Claire Prairie Church.

Kiskiminetas—Mrs. T. M. Young, Apollo, Pa., from Apollo, Vandergrift, and Leechburg churches.

ake—Mrs. W. T. Dunlap, Wesleyville, Pa. M. Peden, Sandy Lake, Pa. Mrs. I. E. Chenoweth, Hadley, Pa., Sheakleyville Juniors—2 boxes. Mrs. W. H. Beggs, Sandy Lake, Pa.

os Angeles—Mrs. George J. Hall, Pasadena, California.

Iansfield—Mrs. Harry Mizer, Mansfield, Ohio.

Iercer—Mrs. Chas. Anderson Bell, New Wilmington, Pa.—2 boxes. Margaret I. Duff, Pulaski, Pa. Willard Galloway Society, New Bedford Church, Pulaski, Pa. Mrs. W. D. Lamm, Sharon, Pa.

Ionongahela — Margaret Upstill, Pittsburgh, Pa. Brookline Boulevard Church, Pittsburgh, Pa.—2 boxes. Mrs. R. D. Greenaway, Pittsburgh, Pa. Mrs. G. W. Smith, Pittsburgh, Pa. Mrs. L. Willard Moore, Coraopolis, Pa. Mrs. R. F. Roscoe, Pittsburgh, Pa. Mrs. C. D. Low, Pittsburgh, Pa. Crafton Heights Church, Pittsburgh, Pa.—3 boxes. Mrs. C. G. Hartner, Pittsburgh, Pa.

Iuskingum—Mrs. P. A. Napier, New Concord, Ohio.

Iew York—Mrs. Thomas J. MacKay, Brooklyn, N. Y., Kingslawn W. M. S. Hope Church Juniors, Jersey City, N. J., Palisade Avenue Church, Union City, N. J.

)hio First—Mrs. Lillie Fogelman, Middletown, Ohio. Ezel School, Ezel, Kentucky. Mrs. Jas. Sturgeon, Trenton, Ohio.

)hio Northwestern—Mrs. Gilbert Elliott, Toledo, Ohio. Carrie Dumm S. S., Belle Center, Ohio—2 boxes.

)regon—Mrs. Arthur Lodahl, Portland, Oregon.

Philadelphia—Miss Nellie Fry, Bethella Shaw Guild, Wallace Memorial Church, Washington, D. C.—2 boxes. Wallace Memorial Church, Washington, D. C.—3 boxes. Mrs. Geo. Geanoras, River Road Church, Washington, D. C.—3 boxes. Elsie Caddick, Philadelphia, Pa., Boulevard Church—2 boxes. S. Curie, Philadelphia, Pa.—2 boxes. Twelfth Church, Philadelphia, Pa. Mrs. Wm. D. Millan, Philadelphia, Pa.—2 boxes. Mrs. Daniel C. Carter, Blanche Anderson W. M. S., First Germantown Church, Philadelphia, Pa.

Rock Island—Mrs. Charles Maurer, Moline, Illinois.

Spokane—Thelma Porter, Spokane, Washington, Second Church. Mrs. G. E. Jones, Spokane, Washington.

Steubenville—Second Church, Steubenville, Ohio—2 boxes. Mrs. E. Jay Henry, Jr., Steubenville, Ohio, Junior Missionary Society of Second Church. Mrs. M. M. Brown, East Liverpool, Ohio, Glenmore Juniors. Mrs. G. C. McBane, East Liverpool, Ohio, First Church.

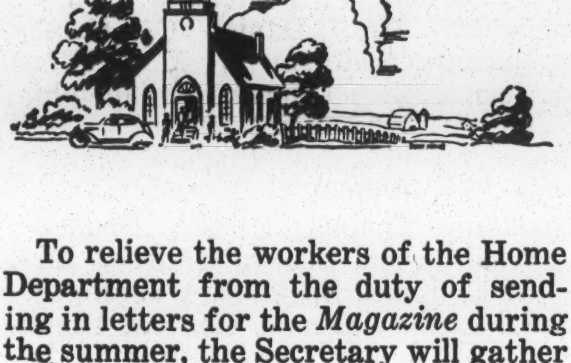
Westmoreland—A. M. Laing, New Kensington, Pa. Ligonier Juniors, Ligonier, Pa. Parnassus U. P. Church, New Kensington, Pa.

Wisconsin—Mrs. Ralph Rye, Avalon, Wisconsin, Rock Prairie, Wisconsin Juniors—2 boxes. Mrs. J. G. Patton, Milwauke, Wisconsin, West Allis Juniors.

Xenia—Mrs. J. R. Dugan, Xenia, Ohio.

MONEY RECEIVED

College Springs—Tarkio Junior Society	$5.00
Boston — Whitinsville, Mass., Junior Society	15.00
Mercer—New Wilmington, Pa., Junior Society	10.00
Philadelphia — First Germantown, Pa., Blanche Anderson W. M. S.	7.00
Wisconsin—Avalon, Rock Prairie Junior Society	2.00
Monongahela—McDonald First Junior Society	5.00
Arkansas Valley—Hutchinson, Kansas, Junior Society	1.00
	$45.00



Home Mission

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

To relieve the workers of the Home Department from the duty of sending in letters for the *Magazine* during the summer, the Secretary will gather up news items from many letters and pass them on.

Mr. Arthur Gathman, Superintendent of the Frenchburg School, was one of the teachers at the conference meeting for a week at Hanover, Indiana. He took with him several young people from the Frenchburg church and two girls from the Ezel church. He has had a busy summer as he has been preaching at both churches while the pulpits are vacant. The Board joins with the congregations in their desire to secure young ministers who will help in building up the churches and would go out into the mountains to reach the people who need the ministrations of the church so much. There is great opportunity for fruitful service. Mr. Gathman has also been occupied with many campus duties and the annual task of securing well-qualified teachers.

Superintendent William Heagen of the Ezel School has been studying during the summer in Lexington at the University and has found it interesting and profitable. It has been a bit strenuous making the 75-mile trip back twice a week to keep repairs and the usual summer work going at Ezel.

The Jane Cook Hospital was full much of the time during the summer and the nurses were kept busy especially after one of them became a patient for a week. Mrs. Bernie Phelps, our good practical nurse for several years, suffered an attack of appendicitis. An appendectomy was performed and she is recovering nicely. We are seeking a supervising nurse with experience but have not been able to secure one. We hope someone sufficiently mature may be willing to offer her services for at least two years in this much-needed and rewarding work.

Mrs. Dema Gillie, dietitian-cook at the Ezel teachers' home, also suffered an attack of appendicitis at her daughter's home where she was spending the summer and was hurried to the hospital where an operation was performed. She is making a good recovery and will be able to greet the teachers upon their return.

Each year some teachers are lost, as Cupid, family demands or other work calls them away, but seldom have we suffered such a loss as this summer in the resignation of Miss Sara Conrad, Principal of the Ezel School and a teacher there for the past seventeen years. She has accepted a position in Guidance at Lee's Junior College in Jackson, Kentucky. We feel her loss keenly but her influence will remain in the community as it helped shape the characters of scores of pupils now grown to maturity who came under her care during the years. Our prayers and best wishes go with her as she takes up her new work in the fall.

Mr. Robert Franklin, a young man who is planning to enter the ministry, has had charge of the work at the Westland Mission during the summer. He is much interested and did good work, conducting the Daily Vacation Bible School and helping with the Sabbath School.

Negro Missions

MRS. H. RAY SHEAR, Secretary, 490 Serpentine Drive, Pittsburgh 16, Pa.

Commencement Activities

The latter part of May the secretary attended the commencements and baccalaureate services of all our schools in Wilcox County, Alabama. Commencement addresses, both by members of the classes and the guest speakers were inspiring and challenging. The student speakers reflected the high type of instruction and training which they have had throughout their school lives. The guest speakers at commencements and baccalaureates as well, showed a clear understanding of the aims and motives of these institutions, even though none of them were United Presbyterians. From year to year such campus visitors express amazement and delight at what has been and is being accomplished in this part of our home mission program.

There were about 90 graduates from the three senior high schools, Camden, Miller's Ferry and Annemanie (Arlington Institute). It is impossible to estimate the sum total of influences that have found lodging in the minds and hearts of these young people. This nation of ours and the world will be better as a result of their years in these institutions. More than half of these graduates have plans for further training in preparation for life work. The Bible program for 9th grade at Prairie was delightful.

The superintendents, teachers and matrons of these schools deserve the heartiest thanks and the continuing prayers of the United Presbyterian Church for their devotion to the cause of Christ in this field. Too much cannot be said in appreciation of the labors of the Reverend C. C. Brown and the Reverend D. F. White, as they give the spiritual oversight in all these stations, including Prairie and Canton Bend. Not only do they have a well-planned church program but maintain a close connection with the schools, and are in constant conference with the superintendents in order to maintain a high level in the realm of week-day activities.

We have been grieved to hear of the illness of the Reverend D. F. White. While preaching, on June 5, an attack of some kind caused him to lose consciousness during the period of prayer. The doctor has ordered an extended rest.

In addition to the joy one has in attendance upon the public programs of the schools, is the pleasure of visiting in the homes of the superintendents and pastors. At these times the work is reviewed and plans are made for the coming months. The hospitality of these friends is unsurpassed.

Summer Activities

Camden, Alabama

Professor and Mrs. A. C. Peoples are in attendance at North Carolina State College in Durham this summer. He writes that they are enjoying their work and finding plenty to do. Their daughter, Jackie, is with them. She is taking typing. This will be an advantage to her as she returns to Fisk University as a sophomore this September. In the absence of Mr. Peoples, Mr. H. W. McKeldin is in charge of activities on the campus. He has supervised and worked with the laborers in painting the outside of the principal's cottage and the inside of the boys' dormitory. He has at the same time been in charge of a Daily Vacation Bible School. There was a good response. Two of the young women assisted in this program. Mr. McKeldin writes as follows: "I received your letter of July 6, and it found me playing hide-and-go-seek

with the heat. I have tried every place thus far but under the house. So I guess I'll have to try that next. Our Bible School, which lasted for two weeks, is over, and I must say, to my regret. I find that in this, I not only received joy from being with and receiving positive responses from the children, but my preparation, especially for my chapel talks, gave me a greater appreciation for and a greater knowledge of God's work both in heaven and on earth. This has caused me to draw up plans for what I call the Hobby Shop program for the children. Because of the amount of work to be done here, it will have to be limited to one day a week. My plan thus far is for a two-hour period made up of a twenty-minute devotional period, fifty minutes of hobby work and fifty minutes of play. If it goes over pretty well, the time might be extended." (Mr. McKeldin, a graduate of Camden Academy and Knoxville College, is doing splendid work on our faculty).

Miller's Ferry

Superintendent N. D. Williams writes concerning Daily Vacation Bible School: "I think that I am getting more out of the D.V.B.S. this year because the responsibility is greater. Rev. D. F. White is not able to be with us in person but his prayers in our behalf are felt. Mrs. Williams, Gloria Ridgeway, Miss Easley and Ruby Battle, one of our last year's graduates, are helping me with the school. Since they are short of teachers at Canton Bend, we are glad to be able to transport the young people down to our place for Bible School."

Prairie

Immediately after the return of Mr. and Mrs. William Peters from the convention at Sterling, Kansas, Mr. Peters went to Tuskegee Institute to enroll for summer work. Their son, Talmage, who taught at Miller's Ferry last year, is with Mrs. Peters at Prairie. He plans to enter Pittsburgh-Xenia Seminary in September as a student for the ministry. Three of the young women of the community conducted a D.V.B.S. very successfully with Talmage supervising.

Henderson, N. C.

A letter from Miss Mary Conley indicates that the D.V.B.S. both at Henderson and at Townsville, N. C. were very successful. The total enrollment for Henderson was 198. The Dungees and others worked ably with Miss Conley in this effort. There were 35 in attendance at Townsville. Miss Conley is working during July and August in a summer camp at Winchester, N. H. She has resigned her position at Henderson and will take a year's advanced training in Bible in preparation for her future work in our denomination.

Chase City, Va.

Miss Grayce Salley writes: "My registration at the Biblical Seminary is completed, and I am quite favorably impressed. There is an atmosphere of friendliness and sincerity that makes one feel content. I want to express my gratitude to the women of the church and to the Women's Board for their kindness to me. I have enjoyed my year's work in Bible Instruction (at Chase City) and I hope to continue it. Two young men from the high school have indicated the ministry as their choice of a life work.

"Now let's talk about the D.V.B.S. The parents were greatly in favor of the school. We used posters and postcards for announcements. It was a co-operative school with young people from all the churches and a volunteer worker from each church. Our closing program was well received by the parents and friends. Scripture memory work, songs, quiz program, Bible geography, plays and trumpet solo constituted the program. Our enrollment was 110.

"What can we plan for the month of August? I'd like some kind of re-

(*Continued on Page* 61)

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Drive, Pittsburgh 20, Pa.

DEATH OF FORMER MISSIONARY

We are deeply saddened to learn the death of Rev. John W. Wilson no passed away at the Veterans' ospital, Boise, Idaho, on July 15, 49. The Wilsons were missionaries Paraguay, South America, under e Inland South American Mission- y Union. Mr. Wilson held several storates in United Presbyterian urches prior to becoming a mis- nary under the Women's General issionary Society of the United resbyterian Church at Simnasho, egon, where he faithfuly labored til illness forced him to give up active duties. The family moved Kamiah, Idaho, where Mrs. Wilson pects to continue to reside. We ex- nd to the Wilson family our most ncere sympathy.

NEWS NOTES

Warm Springs, Oregon—Most en- uraging news has been received om the Reverend E. W. Machamer ncerning the Warm Springs Mis- n. During the month of May four ults were received into the church profession of their faith and were ptized, another was received on re- ofession and two others were re- ored from the inactive roll. At the me time nineteen children of be- vers and members were baptized. ring the month of June four more embers were received into the mem- rship of the church. Added to this, the encouraging news that there e now many young Indian families the community. There is also the ssibility of the Reservation having goodly number of white families; r already, one-half mile away, quite ew white families have settled..

Simnasho, Oregon—Recently there s purchased for the Simnasho Mis- n a moving picture projector. The Planks are planning to continue their Tuesday Evening religious moving picture program, which has already served as a most helpful means of bringing to the Indians the truths of the Bible. They have also three series of filmstrip: Life of Christ, Life of Paul, and Life of Joseph—all of which will be used this coming winter in the Bible study programs of the various organizations.

Stilwell, Oklahoma — Our hearts are very much gladdened with the good news of the recent appointment of the Reverend and Mrs. H. W. Gordon, formerly of Canon City, Colorado, to the Cherokee United Presbyterian Mission of Stilwell, Oklahoma. The members of the mission will certainly be very happy—they have been praying earnestly for a pastor. There is probably no group any more anxious for the Gospel message and for spiritual leadership than those good people of the Stilwell Mission. A beautiful new white frame parsonage is completely finished and will be ready for them when they arrive. The Gordons expect to be on the field early in September.

* * *

Charles Sanders, a native Cherokee, and Ted Allebach of Oil City, Pa., both of whom are students of Sterling College were in charge of the summer's work at the Cherokee Mission. Together they did excellent work in organizing and putting into full swing a most worthwhile religious program. The D.V.B.S. was an important project at the Mission. Besides the regular Sabbath services of Worship and Bible study, they also held weekday services which included

a Friday evening religious song service, and the regular Wednesday evening Prayer Meeting which provided the source of strength for their whole program.

Millerton, Oklahoma—During the month of June, Miss Pearl Bear volunteered to assist the Reverend Mr. Townsend of the Presbyterian Church in three different Daily Vacation Bible School programs in the vicinity of Millerton, Oklahoma. Miss Bear is planning to continue her work this autumn as religious educational director of Wheelock Academy, an Indian Government Girls' Boarding School for grade school children.

Kayenta, Arizona—After completing fifteen years of service as missionaries to the Mesquakie Indians of Tama, Iowa, the Reverend and Mrs. Fred C. Patterson set out for Navajo-land in their new Chevrolet Carry-All Sedan—made possible through a very generous gift of a much interested friend, to whom we are indeed most grateful. As the Pattersons take up this new work among the Navajo in the vicinity of Kayenta, Arizona, it is with complete dependence upon God as to their permanent location of service and as to the nature of the work that will best suit the needs of the people. We shall follow with interest the establishing of this new work among the Navajo.

Tama, Iowa—Miss Mae Pierce of the Unity United Presbyterian Church of Pittsburgh, Pennsylvania, generously volunteered her services during the summer months as assistant to the missionary at Tama, Iowa. She was housemother t twenty-two Indians and taught one the older classes at Boone, Iow where the D.V.B.S. was held this yea Miss Pierce also helped at Tama wit the calling in the homes of the I dians, taught a Sabbath School cla and assisted most efficiently in ma capacities. Her services were ver much appreciated.

* * *

Mr. Louis Mitchell who represent the very first of our United Presby terian American Indian men to laun out into the field of ministry, to over the work of the Mesquak United Presbyterian Mission of Tam Iowa, on August first as missionar to his own people. General Assemb approved the ordination of Mr. Lou Mitchell upon completion of his the logical training at Winona La School of Theology and upon approv of Cedar Rapids Presbytery. This la summer he completed his second sum mer's training at Winona Lake Sum mer School of Theology in furth preparation for his ordination. T Mitchells are stepping into this gre task to which God has called the in a most humble spirit, trusting i plicitly in His strength and guidan They were also the recipients of a ver generous gift from a friend who h had a very personal interest in t Mission. This gift provided a substa tial payment toward a new Chevro Carry All Sedan, for which the M chells were most appreciative. T spacious car will be valuable for ma purposes in connection with the work at the Mission.

1949 THANK OFFERING

SENIOR LIFE MEMBERS
$25.00 Each

20. Mrs. Eva Robinson, Mercer Pa.
21. Mrs. Anna Steele Robison, Keokuk, Iowa. By members of the Women's Missionary Society of the First U.P. Church.
22. Mrs. G. G. Hoeness, Winterset, Iowa. By her daughters, Mrs. J. F. Reagle and Mrs. T. W. Bassett.
23. Mrs. A. C. Asher, Hutchinson, Kansas. By Mr. Charles Sanders and a friend.
24. Miss Eleanore Frechtling — In Me oriam. By friends and members of t Hamilton, Ohio W.M.S.
25. Miss Leota McKenzie, Cuyahoga Fa Ohio. By a friend.

MEMORIAL THANK OFFERING
$100.00 Each

1. In Memory of Miss Anne C. Eat By friends in the W.M.S. of the No U.P. Church, Philadelphia, for her l ing and faithful service as Thank fering Secretary for many years.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

SPEAK TO US, LORD!

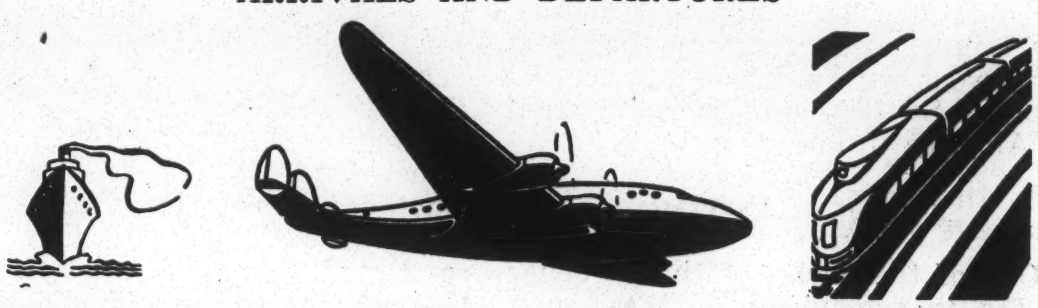
"Jesus—saith unto him, Follow Me!
And he arose and followed him."

Speak to us, Lord, until our hearts are melted
To share in Thy compassion for the lost;
Till our souls throb with burning intercession
That they shall know Thy Name, whate'er the cost!

Speak, Lord, that those who gladly have obeyed Thee
May feel afresh the urge that drove them forth,
And yield themselves anew to loyal service,
That lips and lives may tell Thy matchless worth!

—I. M. Fordham in *Regions Beyond*

ARRIVALS AND DEPARTURES



By land, sea, and air our representatives have been coming from and going to their places of service.

The Misses Ray Huffman, R.N., of Nasir, South Sudan, and Marguerite M. McClellan of Khartoum North, North Sudan, set off on the "S.S. MAURETANIA," Cunard Line, from New York June 14 for Southampton, England, where they arrived June 21, and after a few days they expected to trans-ship on th "S.S. SALWEEN," on June 30 for Port Sudan. Late news tells of their safe arrival at their destination.

* * *

The Misses Mary Nell Harper, R.N., and Marguerite M. Lienard, new appointees to Ethiopia, sailed on the Dutch freighter, "S.S. UTRECHT" from New York on July 5 for regular ("career") service in hospital and school work. We pray that they may have journeying mercies on the voyage and joy in service.

* * *

Dr. Mary K. Smith and Miss Mary Jane McKnight who sailed from Alexandria on the "S.S. EXCAMBION," American Export Lines, arrived in New York on July 1, on regular furlough. Their addresses in America are in the missionary roll at the back of *The Women's Missionary Magazine.*

* * *

Miss M. Lois Boyd had passage on the "CITY OF CARLISLE" on July 14 from New York to Karachi, Pakistan. Miss Boyd is returning to her work at Sangla Hill, wearing a well-deserved new service pin presented to her at the W.G.M.S. Convention in appreciation of her years of devoted service in India (now Pakistan).

During the summer many missionaries left for their mid-term furloughs in various directions: some went to Switzerland and to other areas and some came to America. For different reasons the Misses Mary L. Thompson of P. M. I., Assiut, Egypt, Davida M. Finney of Cairo, Egypt, and Hazel J. McCreary of Sayo, Ethiopia, were granted permission to come to America for mid-term vacation, bearing the expenses of the trip themselves in excess of the mid-term allowance given by the Women's Board to missionaries. While air-travel is expensive there is great saving of time and many declare it is "the only way to travel." Dr. Reba C. Hunsberger of Sialkot Hospital, Pakistan, was granted a rest period before Dr. Mabel R. Massey takes up her study in America. Dr. Hunsberger went to England, then went with a friend for a vacation in Switzerland, before coming to America in late August.

TRANSPLANTING

One of the duties of the gardener is the transplanting of the young plants from one place to another or the changing of clumps of flowers to other locations. One must be careful to get all the roots of the plant, handle them carefully and carry them gently to the desired places. Then with a trowel have a hole prepared, pour some water into it, tenderly put the plant into the hole, and firm the earth around it. For a time the transplanted life must be protected, nourished, watered carefully and in time there is a response in the life of the plant: it straightens up and begins to grow in its new environment. Soon there is evidence of vigorous growth, it is now acclimated, puts forth flowers and is a joy and delight to the eyes of all.

How often I have thought of th retirement of our missionaries fro their service in a foreign land to th homeland as a transplanting. The are taken up by the roots that hav gone so deep into the life of the lan of their adoption; they were estab lished and growing and a part of th community. Then the years went b and they have to give up the work s dear to them, they seem to be uproote ruthlessly, carried back to the home land and replanted. The period o adjustment is often a trying one, bu with the love and devotion of thos of the family circle, the home Church and community, the plant revives lives, grows and is a blessing.

Our missions in Egypt and the South Sudan will be the poorer for the transplanting of those whose lives brightened these foreign gardens. Miss Ida Whiteside of Beni Suef School and Miss Dora B. Mason of Pressly Memorial Institute, Assiut, retire this summer. Miss Whiteside comes home, but Miss Mason will "mother" the little boarders next year at Schutz School, Assiut. The schools in Egypt will miss these faithful teachers but many will rise up and call them blessed and their memories will be as a lasting fragrance. The South Sudan schools will miss the leadership of Miss Elsie E. Grove and the village teachers must carry on the work so splendidly done and directed by her. Miss Georga Wengert of India has left her evangelistic work at Gurdaspur, because of her own impaired health and that of her mother at the old home in Kansas.

These faithful workers are being transplanted. Let us all receive them with sincere appreciation, honor them and help them adjust to their new environments so that they may be happy and grow, be useful and beautiful in the Master's garden in America.

I will bring the blind by
A way that they knew not.
Isa. 42:16

From a recent letter by Mrs. Ruth Walker of Addis Ababa, Ethiopia, few paragraphs are culled: "I had very interesting experience last eek when I was called to have an terview with the private secretary His Majesty concerning the work r the blind at Sayo. His Majesty's tention had been called to the work hen he visited the exposition and w there one of the former Sayo pils reading and writing Braille. e questioned him and encouraged m, and later asked his Secretary get in touch with the American ission to find out about this work.

"I took with me a copy of the Gos- l of Mark which had been done my aunt, Mrs. S. E. Downs, which as presented to His Majesty and spent more than an hour telling of e beginnings of our interest in the ind of Ethiopia, the work of Keis dada and our small school now or- nized in Sayo. He asked me if I ould be willing, should the Emperor ll me, to come to the palace and tell is Majesty the same things and, of urse, I agreed. About six o'clock at evening I had a telephone call om the palace to say that I was pected at 9:30 the following morn- g. I must say I spent a good bit time in prayer and thought, and as thankful for the prayers of the hool children in their chapel exer- ses—a prayer 'that the Lord might and between us so that His will ould be done in all the conversation.'

"As we were following the long d carpet down the hall to the re- ption room the Secretary whis- red: 'Three curtsies' and by this me we had arrived at the entrance the room where His Majesty was ated and I sensed that it was time r the first curtsy; progressing half- y down the reception room I knew was time for the second one; and en I saw that His Majesty had isen and was holding out his hand, so with a third curtsy I shook his hand and seated myself in the chair which he indicated at his right.

"He very graciously listened to my answers to his questions about the school at Sayo and then came to the point of the interview: that he wished to have a school for the blind in Addis Ababa and wanted our Mission to choose and bring out, at his expense, a teacher or teachers, to organize the work. He wanted to know about land and buildings, the kind of handwork taught the pupils that they might be self-supporting later on.

"I have written to Miss Hazel J. McGeary, now on mid-term furlough in America, telling her the whole story and giving her the credit for starting the boy off in her school; he was the instrument of bringing to the attention of the Emperor the possibility of teaching the blind.

"I should think that some one, or a married couple coming out to do this for the Government of Ethiopia could come under contract with the Government rather than the Mission. There are many Christian teachers here from America, Canada, England and Egypt who are under contract with the Government for school work and they give a fine Christian testimony in the city. I believe that the more who know of this request of His Majesty, the more prayer we shall have that the right person, or persons, will be sent out to make a beginning of this needy work.

"For a long time we have prayed for such a place where the blind would have a chance to learn, and if it becomes possible to carry on such a work in Addis Ababa, it will mean that we need not send the blind ones out of their own language area in order to get them to our school in Sayo. The British and Foreign Bible Society representatives have been interested in this project, the first Amharic-Braille alphabet having been adapted from the English Braille by Mr. Bevin many years ago. The present representative, Mr. Rankin, did

procure for the former Sayo school boy the Braille typewriter which he used in his demonstration before the Emperor, and his society is interested in furnishing Braille Scriptures and other supplies as they can for such a project here in Addis Ababa."

THE PARTING OF OLD FRIENDS

"Elizabeth" has left on her last errand of mercy for the Mission. Who is "Elizabeth"? She is our Model A Ford which has just rounded out eighteen years of service on the Mission field. She and I have grown old—while perhaps not gracefully—at any rate together.

And now "Patience" has come to take her place. Patience was so named by the Bible Women because we waited for her two long years and followed her course from the factory to the dock in New York, where a strike delayed her—through the waters of the Atlantic, Mediterranean and Red Seas to Port Sudan and finally!—that great day when she made her first trip with the Bible Women. How the people on the street stopped to look at Patience and many were the exclamations of "Neelon," i.e. Nylon —for everything above the average has become "Neelon" these days, that being a post-war expression and incorporated into the Arabic language

But to return to Elizabeth. Many are the tales of adventure which she might relate. There was that day when she found herself caught out in a blinding haboob where one could not see more than three or four feet ahead of the car and it was dangerous to move. So she must bend her head to the storm and wait until it would clear up a bit—perhaps half an hour or so.

There was that day when Helen was a baby and it was necessary to get a milk goat from Gereif for her and there was a haboob which blotted out any landmark on the desert. It was by faith she had to be steered but we finally reached Gereif and brought the goat home in the back of the car.

Many other trips she made to Gereif in the scorching heat of midday when the wind as from an oven together with the sand burnt and stung the face. And on another occasion with her rear carrier loaded with an agareeb (native bed), mattress, et cetera (for she very frequently carried plenty of et cetera) she got stuck in the mud on the way to Gereif after heavy rains—and refused to go either forward or backward. And after all, who could blame her? As we scanned the horizon there wasn't a soul in sight other than my woman cook and myself. There was nothing for it but to wade out in the sand which looked fairly dry in spots but wasn't—until I could find help.

There was that time during the blackouts and her headlights had been painted dark blue with only a little center of light visible. She had taken some of the close friends of Um Saduga (one of our first Bible Women) to her funeral. Through some mix-up about the digging of the grave the burial was delayed until darkness overtook us. And such a time as Elizabeth had finding her way out of the cemetery and home!

On many occasions did she go on errands of mercy taking children from the school, or Bible Women to the hospital. On several occasions she even arose from her bed at midnight to take some missionary mother to the hospital to await the arrival of her new baby.

She has indeed been a bearer of other people's burdens, and what wonder if she has a few creaks in her joints—so have I. And who can say that she has not been a real messenger of the Gospel carrying the message over many weary miles and into many, many homes. Only God knows how many have heard the message who could not have heard except for her ministry.

I do not know who had a share in providing the money for her but I

am sure that their prayers must have gone with their gifts.

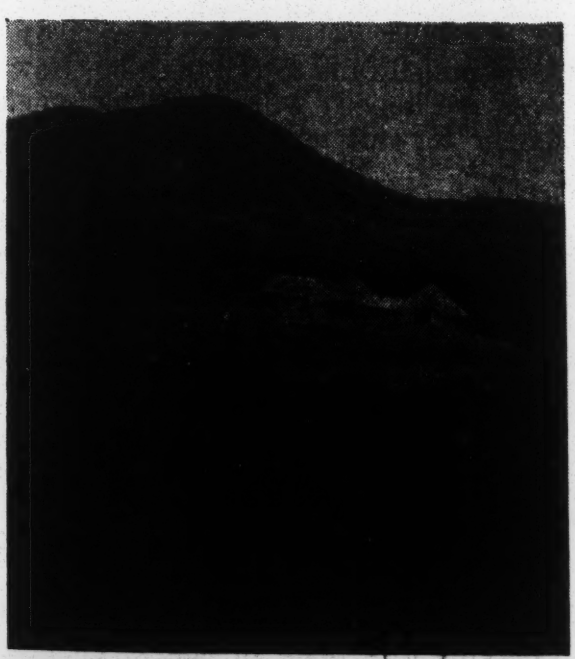
And now will those who have had a share in providing "Patience" for us remember her too in your prayers. She has already gone nearly 2,000 miles in the work of the Lord.

It is my prayer that God will use her to bring His Word into many more homes.

And remember too, John the driver. He came to us in answer to definite prayer that God would bring to us just the right man for the work. He is from the South Sudan and received his training in the army during the war. I am sure we couldn't have gotten a more reliable driver. His faithfulness has made it possible for me to give more time to direct evangelistic work. So I covet your prayers for him. *Una Coie*

"THESE ARE THEY"

Who are they? In this large Maji province there are various tribes of people about whom little is known, or is likely to be known under present circumstances. The ones of whom I now write, with but little knowledge, are called *Tirmas*. It would be wise to send a picture along by way of introduction, but the law forbids the taking of pictures in most parts of this land and to take a picture of these *Tirmas* is expressly forbidden.



View of Maji Mission Buildings away up in the Hills. Taken from a distance.

View of Maji Mission buildings showing the roof on the Russell home completed. The roof in the center covers the store room, kitchen, bath room, roof at left covers women's house.

For several weeks past one or two members of this tribe have appeared at our clinic much in need of medical treatment. Our observations were: they were shunned by local people, also they spoke their own language and so other patients could not interpret for them. Three days ago on arrival at the clinic for morning work, I was greatly surprised to find twelve of these people waiting for attention. They were naked, shivering (for it is often very cold in Maji), obviously diseased people—men, women and two boys. As is our custom we all gathered for morning prayers. The subject prepared that morning was our Lord's parable of the Pharisee and the publican. Many of the other patients present were members of the Coptic church; others had gathered with us to hear the gospel stories previously. Was it only imagination that made one hear so plainly the voice of the Pharisees seated opposite—"We thank Thee we are not as other men are—or even as these *Tirmas?*" Yet here we were, for all our differences in life, of race, of heritage, of privilege, or otherwise, in the sight of our Heavenly Father we were *all* sinners—and could plead with the publican: "God be merciful to *me.*"

Prayers over, our *Tirma* friends were welcomed. First a small boy came—more gray than black with the bitter cold. His right leg contracted on to the abdomen and had been for a long time by all appearances, just one mass of raw tissue adherent to the abdomen from the leg. Where would one begin? It was a nice job for our doctor at Sayo who would have made a success at a major operation, but he must be patched up somehow and receive in-

Miss Dorothy Russell and Miss Eileen Halewood enjoying a picnic lunch by the river before starting to Maji

jections. The next boy, about 16 or 17 years of age, had accomplished that week's journey from the *Tirma* country on his poor hands and knees, which bore evidence of the trip—for his feet were just two great swollen raw masses sticking up at the back like wings. The next two! Are those hideous-looking objects a species of female? They are all, men and women, covered with tribal marks which must have caused much suffering at the time of infliction. The men are all tall—six feet and over; it is sad to think they are so diseased and neglected.

Must these *Tirmas* remain in their degradation and obscurity? "No—because *"These Are They"* for whom Christ died—part of His universe as much as we.

Please pray that we may be able to follow them up as we hope to do at the end of the rainy season and better still to teach the people of their own race that they are fellow human beings. We hope that soon the Ethiopian people will reach them and extend to them some of the privileges of education and medical attention.

Eileen Halewood, R.N.

POSSESSING THE LAND

This is the subject for the devotional program for the Annual Meeting of the American United Presbyterian Mission, Sialkot, Pakistan, October 13-23, 1949. The Bible study lessons are from the book of Joshua. "How long are ye slack to go in to possess the land, which Jehovah, the God of your fathers, hath given you?" Joshua 18:3

Periods for praise, Bible study, supplication, intercession and thanksgiving are planned for each day, special sermons are delivered and the Communion Service observed.

Among key verses listed in the program are:

"I press on, if so be that I may lay hold on that for which also I was laid hold on by Jesus Christ." Phil. 3:12

"For Jehovah thy God is with thee whithersoever thou goest." Joshua

Besides these meetings for adults in attendance there are special persons in charge of servants' worship, of children's meetings, and of music.

Let us remember in prayer our Sialkot Mission as they consider the grave problems before them, increasingly serious since the division of the country, and as they hear that ringing challenge: "There remaineth yet much land to be possessed." Joshua 13:1

PRAY FOR US

PAKISTAN

"This summer we are weathering the irregular electric supply better than last year as we are able to keep water in our tank. These last days before the rains begin are pretty grim if the fans go off. We haven't the hand-pulled fans to fall back on. However, we hope it will not be too much longer to wait now."

Glendine Lundquist,
Sialkot Hospital

SOUTH SUDAN

"In the central school that opened some time ago, there are nine boys who were baptized last November," writes Miss Mary V. Ewing of Doleib Hill. Miss Dorothy Rankin is having a Bible class with them three nights a week to help them to have a firmer foundation for their belief and to be ready to be taken in as church members later on. At present they are studying the book of Mark, chapter by chapter. We pray these boys will

get a vision of what Christ wants them to do in His Kingdom work among Shulla people.

"We are very particularly seeking guidance concerning classes for villagers wanting baptism and also concerning classes for Christians wanting to become evangelists. We do not want to hold back in any way, but we certainly do not want to rush ahead of His leading. There are wonderful times ahead. Let us thank God for what He is going to do as well as for what He is doing.

"We certainly need the prayers of our church these days. The native church is still so weak. 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.'"

PAKISTAN

"Our blind teacher has a class of three girls and one boy. The boy goes to the regular 4th class for history, geography and hygiene. At the end of March I examined two of the little girls in Bible, who had been in school from November. They recited perfectly the Ten Commandments, The Creed, The Lord's Prayer, Psalms 23 and 100, and Luke 2:8-20. They have learned Bible verses in addition to the above and are learning the Braille alphabet and short words. They have a drum of their own and have good times playing and singing." Miss Jean Black of Pasrur adds: "They are interesting and lovable, and pathetic, too."

"Wheat is cut and most of it harvested, (written May 24). It promises to be a good crop. We weren't able last year to get all we needed for school on our ration cards, but supplemented with barley and corn flour. We had a good garden and plenty of raw vegetables for the girls. The sugar ration has increased from one cup per person per month to two pounds. The cloth situation has eased up some. There are a number of new looms in Pasrur and we've been able to get some nice cloth for 40c or 50c per yard, but that is more than poor people can afford to pay. Imported cloth sells from $1.00 to $5.00 per yard."

NORTH SUDAN

In acknowledging a recent gift of much-needed linen sheets, Miss Frances Turk, R. N. of Khartoum North wrote of an immediate use:

"Our native District Commissioner in Khartoum took very ill with high blood pressure. As soon as the doctor bled him and he regained consciousness he sent for me and asked me if I would help his people take care of him. I had a talk with his doctor and he asked if I could take charge of his nursing, that he should be absolutely quiet and be kept as comfortable as possible. I cancelled my arrangements for my vacation, took bed linen, towels and wash cloth, and went and took possession of the man. Linen is so essential and most people don't have any extra, it was grand having these for the sick man. (I hope that we get them back before they are in shreds, but if not, they will have served a wonderful cause, at least a pair of them).

"This patient is no mean personality. Chiefs and governors came to call. I was so proud that our American Mission had been able to step into the needs and have good results in his care. We had opportunities, not with the patient, but with those who sat by to talk about our way to God through Christ. One doesn't always get opportunities to tell of His love to men in high places, so I was thankful for the opportunity.

"When I left, the family about had a weep and the patient's parting words to me were that he now realized something of what Christianity must be like. Please don't misunderstand, I am not boasting but I am so glad that I can find any opportunity through the various strata of life to show people the love of our God through Christ Jesus."

Literature

MRS. WALTER H. HOLT, Secretary
904 Publication Building, Pittsburgh 22, Pa.

TO BE ABLE TO SERVE ONE MUST KNOW

Some Promises Fulfilled

Going through our "back-order book" this fall will be a pleasure now for we will be able to furnish you with some long-needed literature and supplies which have been under revision during the summer months.

The Catalogue of Publications is now ready and is available in the Literature Office, free for the postage. Each piece of literature has been gone over carefully and appraised and the result will be found in the catalogue. Many leaflets, especially those concerned with the Egyptian and India missions are old to you who have been long-time members of the WGMS; still they will be of interest to new members, especially to those who come from other denominational backgrounds. Many old leaflets have been discarded altogether; those still of value have been grouped in packets and are free. The recent and the new will of course be offered as usual at a price. Some fields will offer a rather lean assortment but after the house-cleaning, it will be the project of this department to procure new and up-to-date material for you.

* * *

You will note too that *all* literature is listed in this catalogue (including Thank Offering and Temperance and Reform) for all literature is now available only through the Literature Office. The only exceptions are *The Women's Missionary Magazine*, the *Program Calendar* (Mrs. Ralph H. Arnold) and *The Junior Magazine* (Mrs. Chas. W. Fulton).

The Officers' Packet: *Guides to the Goal*—It has seemed wise not only to revise but to enlarge the packet for several reasons. Consequently each leaflet sets forth not only the duties of a Congregational society officer but that of a Presbyterial one also. This plan has two advantages: (1) It eliminates duplication of material; (2) it acquaints the local officer (perhaps holding office for the first time) with her own duties and at the same time shows her how her work parallels that of her corresponding Presbyterial officer, and where it differs, thereby giving her a broader vision of and an inspiration for her job. The whole packet, in fact, will constitute a basic lesson in organization and might well be used as a full or part-time fall program in your society. This packet is also free for the postage.

A Wall Chart: for United Presbyterian Boys and Girls.

Those who are familiar with former wall charts know them to be charts in which basic Bible memory passages are presented for children. That time and thought and work have been expended upon this new one will be evident when you see how it has been expanded as to content and made beautiful through the addition of color, pictures and other features.

It has been prepared by Mrs. Chas. W. Fulton, Junior Secretary; for Juniors primarily, but the full title of the chart will show that it is intended for all United Presbyterian boys and girls. You will be attracted first by the cover: a bright blue with a colored picture of Plockhorst's, "Jesus Blessing the Children." The chart is 17 by 22 inches, with twenty-

(*Continued on Third Cover Page*)

Temperance and Reform

By MRS. W. J. HARPER McKNIGHT, Secretary
1007 Brookline Blvd., Pittsburgh 26, Pa.

In the time allotted to your Temperance and Reform Secretary at the W.G.M.S Convention in Sterling a number of suggestions were made which were intended to be of assistance to the Temperance and Reform Secretaries of individual societies. Following this brief talk numerous requests were made that it be repeated on this page for the benefit of those who were not at the Convention. Therefore, without attempting to reproduce the general introduction which concerned the nature and challenge of the work of Temperance and Reform, I am happy to pass on some of the practical suggestions. These were based on the plea that we *be informed,* thereby being equipped with sufficient clear-cut facts to defend our own convictions and beliefs. It is at this point that so many of us fail. Since there are quantities of material with which to keep ourselves informed we make these suggestions:

1—*Women's Missionary Magazine*—we shall endeavor to make this monthly page as practical and helpful as possible.

2—*Our Church Publications* and all other religious publications, secular magazines and papers.

3—We especially recommend the *National Temperance Digest,* a monthly digest of temperance topics edited by National Temperance Movement, Inc., 77 W. Washington St., Chicago 2, Illinois. It would be fine if every society subscribed to this magazine for its Temperance Sec'y.

4—Publications of the *W.C.T.U., American Business Men's Research Foundation, Temperance League of America,* etc. *The Voice* of the Board of Temperance of the Methodist Church is very fine.

5—*The Fabulous Dutch Zellers* is a "must" on everybody's list. It is the first temperance book to be included on our reading list.

6—*A Syllabus in Alcohol Education,* by Bertha Rachel Palmer, is a 64-page booklet. Literature Department, 25¢. It is invaluable to any Temperance Secretary who really wishes to make an intelligent study of her subject. I suggest that the Temperance Secretary gather about her a small group who are interested in this subject and use this book as a text for a special study group.

7—*Why Drink Dulls the Driver,* by Bertha Rachel Palmer, is an excellent leaflet as are also *The Alcohol Education Series* by the same author. These, and other good free materials are available from our Literature Dept.

Many Societies enjoy plays—may I suggest a few now and more in a later *Magazine*:

1—*Double Trouble Meets the Gang,* is one of the best short playlets I have seen in a long time. The setting is very simple and only seven characters are needed, all of whom are young people. Therefore I am suggesting that you get your Teen-age Circle or Young People's Society to put this on for you thus accomplishing a double purpose.

2—*It's Your Country,* is a very effective playlet for an adult cast. Seven adults are needed and a group of small children who do not speak.

3—*You Can't Fool Us!*—short and clever. Two adult characters, masked as men, and a small group of children are required.

4—*The Sparkling Glass*—a lively dramatic sketch for presentation by an age group 9 to 14 years and one adult.

(To be continued in the October Magazine)

Tributes

Mrs. Nellie George Deemer

The Lois Kingan Mission Circle of Apollo, Pa., pays loving tribute to the memory of Nellie George Deemer, who died Jan. 5, 1949. She was a faithful member for many years. May the memory of her life inspire us to better service.

Committee

Mrs. Mary McCutchean

The Women's Missionary Society of the Zanesville, Ohio, United Presbyterian Church desires to express deep sorrow in the loss of a beloved member, Mrs. Mary McCutcheon, who answered the Master's call on April 4, 1949. Mrs. McCutcheon's chief interest in the work of His Kingdom was centered in the missionary society, of which she was a life member, and the Sabbath School, where she taught for over 45 years. We have lost a loyal co-worker and a sincere friend. The influence of her Christian life will remain an inspiration to our members.

The Committee

Mrs. Georgina Mehaffey

The Women's Missionary Society of the Seventh Church, North Side, Pittsburgh, Pa., wishes to pay loving tribute to the memory of Mrs. Georgina Mehaffey who passed to her reward in her seventy-ninth year, July 12, 1949. She was a Life member and president of our society for about twenty years. She was the last of her family that belonged to our church. She had been laid aside for more than a year. Her smiling face and warm hand clasp endeared her to all who came into the church. How we have missed her wise words of wisdom.

To her brothers and sisters remaining we extend our heartfelt sympathy. Our Berean Class has another crowned one. Blessed are the dead who die in the Lord.

Committee.

Miss Jennie Ross
Mrs. Margaret Campbell
Mrs. Gertrude Aldrich

The members of the Women's Missionary Society of the First United Presbyterian Church of greater Cleveland, Ohio, wish to pay loving tribute to the memory of Miss Jennie Ross, Mrs. Margaret Campbell and Mrs. Gertrude Aldrich.

These dear ones have been called to their eternal home after years of faithful service to their Lord and Master.

Miss Jennie Ross was a member of the old First Church of Cleveland and for many years was the efficient treasurer of the Women's Missionary Society. While away from Cleveland these last few years, her love and interest were always with her church. Her call to come to her heavenly home came on May 1, 1949, terminating a life of ninety-one years of faithful service.

Mrs. Margaret Wright Campbell was also a member of old First Church, Cleveland, where she served faithfully for many years. Her health failing the last few years made it hard for her to continue in the work she loved, and on March 17, 1949 her summons came that she might be with her Lord for greater service.

Mrs. Gertrude Aldrich, a member of the Washington Blvd. Church of Cleveland, heard the Master's call on April 24, 1949. Her interest and willingness to serve when health permitted leave pleasant memories of an earnest worker in the Master's service.

To these dear departed, we of the First Church feel a great loss, but we know they all loved their Lord and are sure the loving Savior has said to each one, "Well done, good and faithful servant, enter into the joy of thy Lord."

Committee,
Mrs. Coltrin,
Mrs. Brown
Mrs. Davis

Mrs. Flora Harper

The Women's Missionary Society of the United Presbyterian church of Jamestown, Ohio, wishes to pay loving tribute to the memory of Mrs. Flora Harper. She was a very faithful and willing worker in our society, serving as an officer and on committees as she was elected or appointed.

She was always found in the Sabbath School class and in her pew for the worship on Sabbath mornings. Her quiet, unassuming ways were always an inspiration to the rest of us.

Although her place will be vacant in our church and society, we know she is now serving before the throne of her beloved Lord with those "who serve Him day and night."

We extend our heart-felt sympathy to her son and daughter and their families and commend them to the care of Him whom she loved and served.

Committee

Mrs. Jennie M. McKinney
Mrs. Erma M. Scott
Mrs. Margaret P. Culley

The Women's Missionary Society of the First United Presbyterian church of Burgettstown, Pa., pays loving tribute to the memory of three loyal members—Mrs. Jennie M. McKinney, Mrs. Erma M. Scott and Mrs. Margaret P. Culley who passed to their heavenly home during recent months.

These women were true and faithful members of the missionary society, willing and ready to do their part in advancing the Kingdom.

We are grateful for the privilege of knowing these three beloved servants of the Lord and extend our sympathy to their surviving families.

It is not death to fling
Aside their sinful dust,
And rise, on strong exulting wing,
To live among the just.

Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

Committee

Mrs. Ferris Lewis

The Women's Society of the Littlefield Boulevard United Presbyterian Church, Dearborn, Michigan, wishes to extend a tribute to Mrs. Ferris Lewis who was called home by our Heavenly Father May 10, 1949.

It seemed particularly appropriate that she who was in the full bloom of womanhood was laid to rest in the month of May. What a comfort for her loved ones to remember always that Spring in all its fragrant beauty was her couch.

She served as president of our society for two years as well as in many other offices. In all of these she proved to be a leader unsurpassed. She was also especially interested in the Women's General Missionary Society of which she was a life member.

Her unfailing cheerfulness endeared her to her many friends. She was ever eager to be of service in her church as well as in various civic groups. Though she had known for some time that her days were numbered, no shadow of gloom ever touched her fine personality. Her busy hours were spent in accomplishing as much good as possible in the time allotted her.

She was an understanding and efficient mother. To her husband and daughters we wish to express our sincere sympathy. May God be very near to them through all the lonely hours. They are Christian leaders in their own right and indeed worthy to take up her unfinished tasks.

The Women's Society

NEGRO MISSIONS

(*Continued from Page* 48)

treat for the youth leaders and officers of the eastern section of our presbytery. I mentioned this to Rev. Dungee of Henderson and he approves. Since our young people's convention will be in Henderson this fall, I am wondering about meeting somewhere in the tide-water section for the benefit of the Norfolk group. Our major difficulties for the young people are distances and finance. What do you suggest?"

Junior Exhibit Boxes

The Junior Exhibit boxes from the Sterling Convention arrived at all the stations at a very good time. The contents were used partly in the conduct of the work of the D.V.B.S., and partly as gifts at the close of the schools. The remainder will be used at Christmas time. A quotation from Miss Salley's letter probably expresses the sentiment of the workers at the different places: "I cannot cease thanking God for all that the United Presbyterians have done for us, and for what they are continuing to do. I hope that we can show by consecrated lives that their interest has not been in vain. The articles in that exhibit could not have been better chosen if I had been present and told what each child would appreciate. It amazes me that everything was so well chosen. The children and the parents are still thanking me for the articles. Those wash cloths, folded like little dogs, attracted the little folks and proved so acceptable. There are no words in my vocabulary to express my thanks to our church."

"One little boy had not been attending church because he had no suitable clothing. He was present yesterday wearing the shirt that came from the exhibit. His trousers were some that he wore to school. He looked very nice and was proud of the shirt. He has been wearing sweat shirts to school. Two little girls were able to attend Bible School because I had made them some dresses from old things I had and from scraps."

For directions for shipping boxes to the Negro Mission Stations, see the July-August Magazine, page 849.

FOREIGN MISSIONARIES SUPPORTED BY THE W.G.M.S.

% American Mission is used with each foreign address

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Mrs. Don Armstrong, 1947 — Cairo
*Miss Margaret M. Bark, 1948 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
*Miss Lois M. Finney, 1948 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
Miss Lois D. Kingan, 1926 — Cairo
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
*Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Sarah B. Meloy, 1923 — Cairo
*Miss Shirley A. Moss, 1948 — Tanta
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Fayoum
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Miss Mary E. Reed, 1948 — Assiut
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Selver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH

Miss Davida M. Finney, 1915 (mid-term), 111 E. First St., Springfield, Ohio
Miss Helen J. Martin, 1915 — 7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss M. Stella Robertson, 1922 — 111 S. 5th St., Sterling, Kan.

WEST PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Cambellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret Fehlman, 1912 — Sheikhupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1938 — Salikot City
Miss Glendine Lundquist, R.N., 1938 — Salikot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Louise Scott, 1916 — Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

EAST PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944 — Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab
Miss Vivian L. Thimble, 1921 — Pathankot

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver, Colo.

*Short Term Workers.

Miss Marie E. Cash, R.N., 1926 — R. D. 5, Lebanon, Ind.
Miss Reba C. Hunsberger, M.D., 1921 — 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Evelyn M. McKelvey, R.N., 1937 — 721 Forest St., Hartford, Wis.

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Coie, 1919 — Wad Medani
Miss Una Coie, 1918 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Ray Huffman, R.N., 1924 — Nasir
*Miss Rosaltha Kenagy, 1947 — Atbara
Miss Aleta J. Matthews, 1946 — Khartoum North
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Khartoum North
*Miss M. Helen McCoy, 1947 — Khartoum North
Miss Dorothy L. Rankin, 1946 — Doleib Hill
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Frances Turk, R.N., 1921 — Khartoum North
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary Jane McKnight, 1922 — 311 N. Line Ave., Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — 426 N. 16th St., San Jose, Calif.
Miss Mary K. Smith, M.D., 1944 — North Bend, Neb.

ETHIOPIA

Miss Marjorie Faught, R.N., 1933 — Sayo
*Miss Eileen Halewood, R.N., 1947 — Gorei
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Ruth C. Beatty, R.N., 1920 — Reedsville, Pa.
Miss Isabel Blair, 1922, c/o A. C. Farner — 600 Church St., Huntingdon, Pa.

UNDER APPOINTMENT

Miss Carolyn E. Brewer, 1948 — 703 W. Main St., Washington, Iowa
Miss Alice Ruth Gabel, 1948 — 937 S. 76th St., Milwaukee 14, Wisconsin
*Miss Mattie Mae Klingaman, 1949, Cherryville, Pa.
Miss Evelyn McFarland, 1919; 1949; — R. D. 3, New Castle, Pa.
Miss Phyllis A. Rogers, 1949 — 665 Dewey Road, Bellingham, Wash.
Miss Eleanor C. Vandevort, 1948 — Wexford, Pa.
*Miss Edith M. Vorhis, — 1120 Vance Ave., Coraopolis, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909, Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — Assiut, Egypt
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — 12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — Box 178, Winona Lake, Indiana
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear	Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon	R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer	Warm Springs, Oregon
Mr. Louis Mitchell	Tama, Iowa
Rev. F. C. Patterson	Kayenta, Arizona
Mr. F. E. Plank	Simnasho, Oregon

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio	Wilkinsburg, Pa.
Miss Jean Dickey	Bloomfield, N.J.
Miss Ruth Findley	520 South St., Glendale, Calif
Mrs. R. G. Russell	36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge	Monmouth, Ill.
Miss Mae Beveridge	Monmouth, Ill.
Miss Sallie E. Dickey	8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Mr. John Besco	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Mrs. Wade Connoy	Frenchburg, Ky.
Mr. Clyde Gilfillan	Frenchburg, Ky.
Mrs. Pearl Hatfield	Frenchburg, Ky.
Mrs. Anna Howard, Matron	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley	Frenchburg, Ky.
Miss Ruth Lindale	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Merideth Peterson	Frenchburg, Ky.
Miss Lois Sacher	Frenchburg, Ky.
Miss Sarah Spiro	Frenchburg, Ky.
Miss Mae Sprowl	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mr. M. Whitaker, Physical Ed.	Frenchburg, Ky.
Mr. Martin Hovermale, Shop	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Sarah M. Conrad, Principal	Ezel, Ky.
Miss Lois Anderson	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Bemis	Ezel, Ky.
Mr. Revis Carr	Ezel, Ky.
Miss Lona Bess Dahle	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Larue Millen	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Ruth Streblow	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.

JANE COOK HOSPITAL

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Miss Mary Cochran, R.N.	Frenchburg, Ky.
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Oxford, Ohio, June, 1950

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(*Continued from Page* 58)

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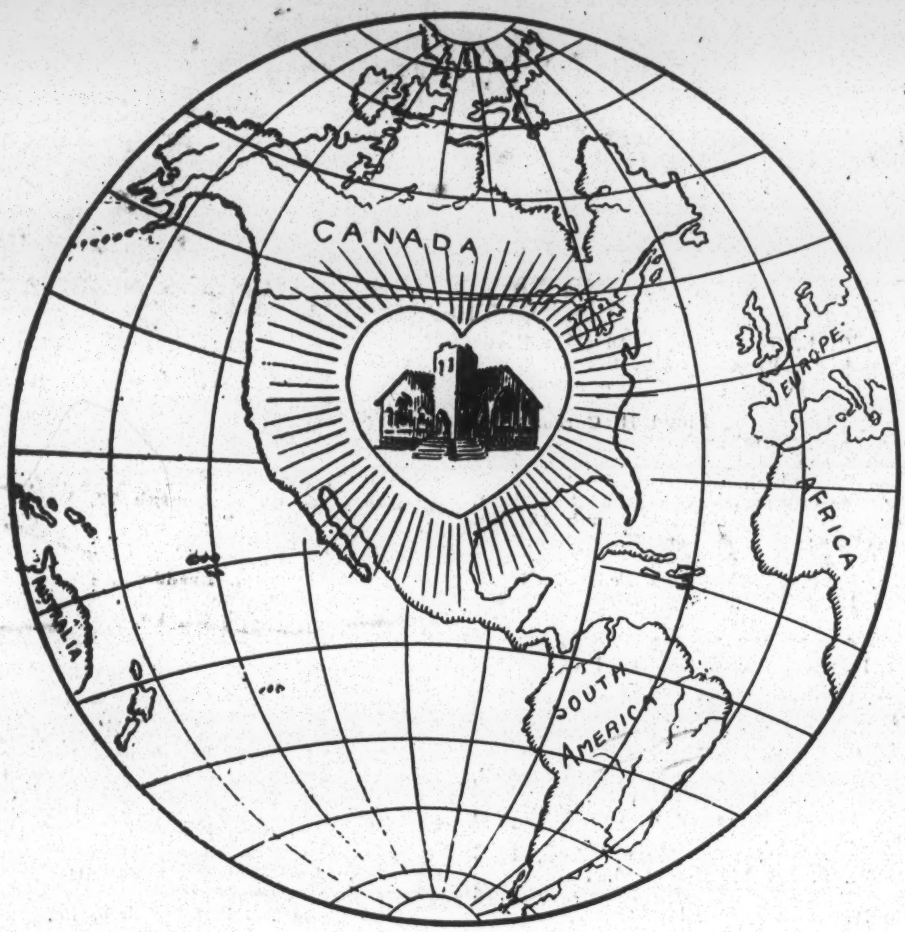

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task.
The church of the warm heart, of the open mind,
Of the adventurous spirit;
The church that cares, that heals hurt lives,
That comforts old people, that shall challenge youth;
That knows no divisions of culture or class,
The church that inquires as well as avers,
That looks forward as well as backward,
No frontiers, geographical or social;
The church of the Master, the church of the people,
The high church, the broad church, the low church,
—high as the ideals of Jesus,
—low as the humblest human;
A working church, a worshiping church, a winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage, a church of all good men,
The church of the living God. **—John M. Moore**